THE WIT OF KASHMIR

Presented most submissively
to
Shree Lachhman jee
as a humble token of regard, reverence
and LOVE. S. Kashkari
12/8/64

Compiled and Translated

by

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THE WIT OF KASHMIR

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Preface

Brevity, they say, is 'the soul of wit', and a *proverb* is the briefest possible utterance of pointed commonsense inherited by the speakers of a language. Essentially terse and tempting, it can afford no luxury of words, but rejoices in an irreducible minimum of phraseology compact of the maximum sense-content. Proverbs thus *embody* collective (practical) wisdom of people through the ages, *reveal* their genius and *voice* their spirit. They preserve and present the 'largest common measure' of universal spoken sense as well as the 'highest common factor' of regional originality and resourcefulness of wit and wisdom.

There is a tendency these days, to manufacture folklore, and even proverbs are being minted by overzealous compilers; but the fact remains that a proverb must have its roots deep in popular usage; it must come from the people and go back to them; it must be theirs throughout. Yet, in the present age of sophistication, proverbs are likely to suffer neglect and die away in disregard. Hence the need to collect and compile from time to time and preserve these in the current state of their application.

It is this longstanding need that is sought to be fulfilled to an extent by **The Wit of Kashmir.**

The earlier compilation[1] by J. Hinton Knowles has long been out of print, and the hundred and odd proverbs published by late Pandit Anand Kaul Bamzai in the *Indian Antiquary* (1934), never appeared in a book form. The only other collection[2] of Kashmiri proverbs that has appeared since, is in the Persian script, and that too haphazardly put together.

The Wit of Kashmir, therefore, in spite of its shortcomings, is likely to prove of great use as a reference volume as well as a source-book of Kashmiri Proverbs and proverbial expressions. The compiler, Shri Sudarshan Kashkari, has taken pains to record the version he could ascertain after reference to genuine sources: elderly people, particularly unlettered women. If he has missed a good proverb here and there, it is because either he has not been aware of its currency or his informants did not corroborate it. Anyway, the *nine hundred and odd* proverbs and proverbial expressions he has offered us cover a wide cross-section of Kashmir's spoken resourcefulness. The translation attempted by him has the advantage of being literal without being sententious and the elucidatory notes added by him evince a fair sense of proportion. The English parallels quoted here

1. A Dictionary of Kashmiri Proverbs and Sayings, Bombay, 1885.
2. *Kaa'shiri Misaala*, Messrs Ghulam Mohd Noor Mohd, Booksellers, Srinagar.

and there, need not all be taken as standard Proverbs of the English-speaking people, but as English utterances that suggest an affinity of thought or present a foil.

Editorial retouching has been confined to the barest minimum: the Roman transliteration[3]; phasing of the translation and elucidation etc., removing a casual error here and there; eschewing the obvious repetitions; adding footnotes wherever desirable; facilitating cross-reference and supplying the morphological Index to prominent vocables, which it is hoped will benefit the lay reader and the researcher alike.

The *printer's devil*, unfortunately, has outwitted the proof-readers a good deal, and in the interests of precision and authenticity an exhaustive corrigenda had to be added; but errors of a very harmless nature have, however, been left unnoticed.

Notwithstanding these drawbacks, it is fervently hoped that the publication will prove a welcome contribution [4] to the linguistic source-material on Kashmir[5].

Srinagar: —— P. N. Pushp
Jan. 26, '62

3. For the key, please refer to Pp. vii-viii.
4. Two other volumes with Urdu and Hindi translation and parallels are under preparation. —(Ed.)
5. For a brief study please refer to the Introduction (P ix)

Compiler's Note

Kashmiri language is abundantly rich in proverbs, witty sayings and idiomatic word-combinations. Even slang is, in its own way, enjoyable.

The people of Kashmir, especially the illiterate villagers and women-folk speak these out, in their every day common talk, among themselves, quite innocently and without the least pretence to eloquence, adorned speech or scholarship. It is often bewitchingly amazing to notice the women readily citing these on occasions wonderfully appropriate.

Possessed as I was by the beauty that this language enfolds and the charm that it provides, it has been my hobby, for some time past, to collect these proverbs, as many as possible, and to compile them, translate them, and arrange them in a compact form. My effort in this direction, it is my belief, will not only help to preserve their originality, but also stimulate deeper interest in the language. I have tried my best to record what is correct, appropriate and original.

As regards the translation, it may be noted that literal translation has been given in each and every case followed immediately by explanatory interpretation. Equivalent proverbs in the English language have also been quoted where available.

I am thankful to all those ladies and gentlemen who, directly or indirectly, assisted me in the job. Special thanks are due to.

1. Dr Sudarshan Koul, who has been showing a great interest in my work all through, and giving the correct readings of the proverbs and their correct interpretations, wherever I was in doubt or happened to be wrong. In fact it was at his instance that I undertook this pleasant job.

2. "Masterjee" (Master Zinda Koul), who has been kind enough to spare some precious days, sit with me, and examine the work, with a real interest. His suggestions and interpretations have proved very useful to me.

3. Shree Ramchandra Pandita, retired Principal, who studied this work critically, and offered many a valuable suggestion.

And, finally, I must admit that the editorial retouching done by Prof. Pushp has considerably added to the value of this work of mine.

—*S. Kashkari*

Key to Roman Transliteration of Kashmiri Sounds

	Description (English)	*Instances (Kashmiri)*	
a	: as *u* in *nut*	*kan*	[: ear]
aa	: as *a* in *car*	*kaan*	[: a mine]
a'	: as *e* in *certainly*	*la'r*	[: house]
aa'	: as *u* in *curd* or *i* in *third*	*laa'r*	[: cucumber]
e	: as *e* in *they*	*bel*	[: spade]
e'	: as *e* in *best*	*be'h*	[: you sit]
ee	: as *ee* in *see*	*seer*	[: brick]
i	: as *i* in *six*	*sikh*	[: sikh]
o	: as *o* in *more*	*mor*	[: peacock]
o'	: as *o'* in *o'clock*	*mo'r*	[: body]
oo	: as *oo* in *noon*	*noon*	[: salt]
oo'	: as ü in *Bühler* or *u* in Fr. Camu	*too'r*	[: chill]
u	: as *u* in *bull*	*tui*	[: (you) pick up]
u'	: as *ai* in *certain* or *u* in *occurence*	*zu'*	[: two]
ua	: as *ua* in *equal*	*suan*	[: gold]
ya	: as *ea* in *breast*	*ryath*	[: month]
-y	: as a very light final *i*	*shury*	[: children]
		za'ry	[: the deaf]
		gooly	[: a pill or bullet]

	Description (English)	*Instances (Kashmiri)*
ch	: as *ch* in *church*	*chamchi* [: spoon]
chh	: as *ch-h* in *church-hall*	*chhaan* [: carpenter]
d	: as *d* in Fr. *madame*	*dand* [: teeth]
d'	: as *d* in *bed*	*d'and'* [: punishment]
kh	: aspirate of *k* as *ck-h* in *tick him*	*khar* [: donkey]
ph	: the aspirate of *p* as *p-h* in *shepherd*	*phal* [: fruit]
t	: as *t* in *Dante*	*to't* [: hot]
t'	: as *t* in *hut*	*t'o't'* [: pony]
th	: the aspirate of t but not fricative, as in *worth*	*tham* [: pillar]
t'h	: as *t-h* in *hot-headed*	t'hool [: egg]
ts	: the fricative of **ch** as *-s* in *boats* (*sail*)	tsor [: four]
tsh	: the aspirate *of* ts	*tshal* [: device]

—— *P. N. P.*

Kashmiri Proverbs

Kashmiri proverbs reveal a fascinating world of human experience, indigenous as well as universal. Accumulated during more than six centuries of historical development, these pithy utterances embody and unfold the salty commonsense of generations. They *embody* the finer breath of our socio-cultural heritage, *unfold* our outlooks and attitudes, moods and modes of thought and action, and *voice* our views and aspirations.

These documents of collective wit and wisdom bear the signatures of people in various walks of life, of course, within the circumference of a linguistic circle. But the circle generally appears to be concentric with other ones bigger than itself, and occasionally cuts others both big and small, sharing with them sectors of significant experience.

Such a state of affairs is a natural outcome of the linguistic developments in Kashmir. Alongside the spoken Prakrit of the land, Sanskrit continued to be the language of culture till the 15th century when it enjoyed a fair deal of official goodwill for a few generations. Yet the growing importance of Persian as the language

of court and culture was a mighty influence on the evolving patterns of Kashmiri folklore. Persian lingered on as the official language as late as the beginning of the present century when Urdu took over from it and English also gained access. The traces of these linguistic cultures are, therefore, discernible in Kashmiri proverbs only to the extent to which these affected the spoken idiom. What is, however, remarkable is that the Kashmiri language has shown a wonderful genius for wholesome assimilation, in spite of the fact that it was never given the ghost of a chance as a linguistic medium for any official or educational purposes.

A sociological study of these proverbs would, no doubt, prove quite absorbing and fruitful; but here it is proposed to concentrate on their peculiarities rather than their general sense-content. Suffice it, therefore, to say that by and large these proverbs are characterised by a refreshing simplicity and a zest for lively moderation. Steering clear of wild extremes, the Kashmiri adages advocate no hazards and justify no sloth. They extol a balanced view of the world around and recognise both *foible* and *forte*. The short utterances distilled from long experience cover a very wide cross-section of life at home and abroad. They take simile and metaphor from flora and fauna, and vitalise a common observation with an uncommon touch of delicious symbolism

so that ..c transcends the *genre* and suits a variety of contexts and occasions in day-to-day talk and gossip.

The proverbs on domestic themes and situations are, perhaps, the largest in number. No wonder, therefore, that love of home used to be a very strong sentiment with a Kashmiri :

Garu' vanday garu' saasaah
gari neru'haa nu' zaah.

[(My) home ! a thousand houses would I sacrifice for thee; I would never leave my home.]

Here are a few more proverbs of domestic content (in a closely literal translation):

Home is a *boat* laden with sods;
take it forward with a constant *push.*

Mansions must have *members*
and members, *food* (to eat).

Who's a *relative*? The *purse* !

(Relations like) the *nail* and the *flesh.*

Does a *bull* feel the burden of (his) *horns*?

Hunger for a *child*, a *dog* in lap.

The *she-ass* bore a *dozen* (foals);
the *load* never left her (back).

Ten members of *eleven* temperaments.

One and one are *eleven.*

(Reciprocal) *brothers-in-law* have killed a *tiger*.

House was kept by the *blind* (woman) and the *one-eyed* (woman);
home was wrecked by mutual *unconcern.*

Two *tall* women (in the house),
and (yet) the *fish* were *burnt.*
Mother-in-law also (a) big (lady),
daughter-in-law also (a) big (lady);
the *cooking-pot* (on the hearth) is *burnt away,*
ah ! who shall put it off?

Fain would I *die*, but whom to *leave* at home?

I'd *run away* because of you, *carrying* you along.

At *home* no rations, the *village* invited.

For the *fondled* (of the family) no *break-fast,*
to *outsiders* a *lunch.*

For the *mother* no head-dress,
for the *sitar* an envelope.

Let the *hearth* be smeared with *rice-water,*
the *flies* will fall in of their own.

Mother says, 'O my daughter !';
daughter says, 'O my *husband* !'

The *unmarried* pine ;
the *married* rue.

Anger of a *couple* is
a *downpour* of the *Rains.*

Common *wife* of *two* (husbands) :
foodlessness (for them).

Guest from the *father's* side-
may he *come* every now and then !
Guest from the *husband's* side-
drive him off with a fire-puller.

Paddy without *water*;
a *child* without the *grand-mother.*

The *swine* may prove akin ;
the *step-children,* never.

Daddy, *grow old* and *wait* on me.

Up up. old man and do (this) *work*;
old as I am I can't !
Up up, old man and have (this) *grub*,
Oh, where's my (deepish) *plate*!

[Another version substitutes the *old-man* by *tiny-tot*.]

Hen scratches (the ground) and *chickens* learn.
Son-in-law, a taunter.

Son-in-law (settled) in the in-laws' house,
a *dog* tied at the door.

The *sister-in-law*, even if she be (away) in a village,
would send from over there (her) *taunts*
(to the brother's wife).

Sister is butter and *brother* is stone.

Brother to brother a *foe*;
brother to brother, *back-bone* !

It is rather tragic that the feel of the original cannot be conveyed through any translation howsoever thorough; only the precise sense can be transmitted to a fair degree. One has, therefore, to prefer the accurately literal to the vaguely idiomatic. That, no doubt, is a surer way of getting at the heart of these proverbs which offer very few instances of crude borrowing like:

Vyanaashi-kaale vyapareetu' bude

[Skt: Vinaasha-kaale vipareeta-buddhih.]

Na booto na bavishate

[Skt: Na bhooto na bavishyati.]

Yathaa raazaa tathaa prazaa

[Skt: yathaa raajaa tathaa prajaa.]

Khuad haa'raan raah kudaam

[:Pers : خود حیراں را راہ گدام]

Na khuad khuaram na kas de'ham
gandu 'kunam ba sag de'ham

[:Pers: نه به خود خورم نه به کس دهم گنده کنم به سگ دهم]

Zabaani khalu'kh gau nakaaray khuadaa

[:Pers : زبان خلق نقاره خدا]

Nevertheless, we find a large number of effective adaptations both in form and content. Even linguistic hotch-potch has been cleverly turned to impressive use, and full advantage has been taken of the phonetic reverberation of loan words. Thus we have :

Al-ka'sheer muardu'-pasand

[Kasheer (Kashmir) is fond of the dead]

Asmaanu' va'tshh balaay
tu' khaanay-ga'reeb kujaast

[A calamity befell from above (asking)
where's the poor man's hut ?]

Patu' guftam ve'siye

[: I said (it) late, my (female) friend !]

Kha'zmath ga'yi a'zmath

[Service is greatness.]

Le'haaz gav skiku'sun boy

[Deference is brother to misfortune.]

Baazar gatshhi gatshun baa zar

[To the market one should go with *zar*
(: gold or cash).]

Baa'zygaras baa'zy garas

[Cheating (goes back) home to the cheat.]

Even a smattering of Hindustani vocables has come to stay in a few instances like

Meraa **ga'yaa** *teraa*
teraa ga'yaa hu'nhhoo'n

[*Mine* becomes thine,
thine is ? h'...m h'...m !]

Teraa **nu' su'thu'r**
meraa **nu' katu'vu'ny**

[Thine no cotton-thread,
mine no spinning-fee !]

A number of proverbs present striking parallels and not unoften register a positive gain in effectiveness. Thus

Khari zaayi baah
baar tso'lus nu' zaah

[The she-ass bore a dozen (foals);
the load never left her (back).]

reminds us of the Sanskrit saying

सहैव दशभिः पुत्रैर्भारं वहति गर्दभी

while

Zuavi hu'ndi khaa'tu'ru' chhaa
za't' kad'aan naalu'

[Because of a louse need we throw away
the rag (we wear) ?]

draws our attention to the Sanskrit

यूकाभिया कन्थोत्यागः

or, स्वेदजनिमित्तेन शाटिकात्यागः

Similarly

Naaru' vizi kroor khanun

[Digging a well when the fire is on.]

finds a number of versions in almost all Indian languages, including Sanskrit.

The Persian

ز روغن خوردن غربه نناالم ز دم جنبیدنش آشفته حالم

corresponds to the Kashmiri

Braarihu'ndi gyau khe'nu' chhu nu' gatshaan tyoot yoot zi la't' gilawanu'

[Cat's eating away *ghee* does not pain so much as her wagging the tail in glee.]

The Hindustani *Andhon men kaanaa raajaa* has a counterpart in the Kashmiri

Anye'n manz kaa'ny suandar

[Amidst the blind the one-eyed (are the) beautiful.]

And *A wolf in a sheep's clothing* finds an equally telling version in the Kashmiri

Gabi buthi raamu'hoon

[A Sheep-faced wolf.]

It would, however, be rash to infer any sort of direct borrowing in all such cases of striking parallels or cognates. More often than not these record interesting cases of parallel development from common originals in the form of traditional tales, fables or anecdotes. It is generally these common-folktales that survive in a number of proverbs sounding like quotations from them ; yet, we come across a number of instances where a proverb whose source is lost to us, in its own turn, gives rise to a number of tales or anecdotes through popular surmise. To one or the other of these categories belong the following :

Nanu'vaa'ry naav

[Lable of the bare-footed.]

(in spite of the fact that he afterwards put on costly shoes.)

Kaji hu'nzu' kori sath

[The seven daughters of the dumb (mother)]

(who, despite the mother's strict instructions, would unwittingly give out the home secrets.)

Phari-tsooras daari ko'nd'

[A fishbone in the beard of the stealer of dried fish.]

(whose guilty conscience led him to feel his beard lest it should have carried a fish-bone.)

A'ky tsa't' sum saas gau kuali

[One (individual) cut off the bridge (or causeway), a thousand were drowned in the river.]

Pilim na tay tso'kee gaa'm

[Out of reach for me, and (therefore) sour.]

(Cf. English: *Grapes are sour.*)

Kuaku'ras kunee zang

[The cock had (one and) only one leg.]

(indicating the brazen-faced persistence of a liar.)

Da'h gaz hyo'r kyaah da'h gaz buan kyaah

[Ten yards up or ten yards down (makes very little difference).]

(immortalizes the comic stupidity of a farmer who sought to bring down a man safe from the lofty branch of a tree by pulling him hard with a rope, just as he had pulled a man up out of a well.)

Proverbs like

Buji ga'yi tsith tas aav hith

[The old woman suffered a sprain (and thereby) she got an excuse.]

Ko'bis lath kaargar *or* **Ko'bis aayi lath davaa**

[A kick to the haunch-backed came as a cure.]

and

Be'taabas anyt'is kye'th

[To the impatient, in the lid (of a cooking-pot).]

also seem to have originated out of some ordinary incidents attracting extra-ordinary notice.

A few proverbs incidentally refer to chronological whereabouts of their origin too. Thus

Laar'y kiny lohoor

[Via Laar (:a village in the north-west of Srinagar) to Lahore.]

and

Dili hu'nz thaph

[The spoils of Delhi.]

most probably came into being during the reign of Akbar when Kashmir became a part of the Mughal empire.

Muaku'damas patu'nay phuaku'dam aasihe
gaamas tulihe shaamas taam

[Had the *muqaddam* (: village headman) no officer after him,
he should have, wiped the village off before the evening came.]

must have taken shape during the later Mughal period when the term *muqaddam* came to Kashmir in the train of Todarmal's land-settlement.

Batu' batu' tu' pyaadu' patu'

[(We cry) rice, rice (: food, food),
and the (revenue) peon (or tax-collector) after us.]
(to realise debts unpaid.)

and

Akh paanu' bye'yi baanu'
bye'yi talbaanu' bye'yi koridilu' gaanu'

[Firstly (he) himself (to be fed); then (his) pot (to be filled);
then the witness-fee (to be paid to him); and then (to add insult to injury) foul abuses (from him).]

conjure up the sordid picture of oppression perpetrated on the helpess peasantry, by callous revenue-officials during the Pathan and the Sikh regimes.

Similarly there are proverbs which carry subtle hints as to the spheres of their origin. Sometimes it is the peasant's, sometimes the 'artisan's; sometimes it is the temple or a mosque, sometimes the butcher's shop; and so the various spheres of socio-economic activity or cultural endeavour give rise to proverbs like

Alan chhu phal tu' nye'ndan daanyi

[Ploughing yields the crop and weeding out, paddy.]

Maaji nu' lachku' setaaras gilaaph

[For the mother no head-dress,
for the *sitar*, an envelope !]

Jaa'hil goran chhu th'okur tsa'lu'rovmut

[The fanatic of a priest has scared the idol away.]

Yi malu' vani ti gatshhi karun
yi malu' kari ti gatshi nu' karun

[What the *mullah* preaches, should be practised;
what the *mullah* does, should not be practised.]

A'd'yji kono pachay az—
panun aam nu' kaanh

[Why did'nt your *bones* sell today?
None of my own (men) came to buy !]

The most interesting aspect of Kashmiri proverbs, thus, is their local colour which survives all sort of outside influence. Sometimes these proverbs take resort to the natural physiognomy of the land, including its

flora and fauna, and at other times they derive colour from the general *melieu*, domestic equippage as well as socio-economic environment. It is under these two main heads, therefore, that this local colour can be studied. A few instances will suffice to illustrate the point.

Doori dramun nyool

[From *afar* the turf (looks) *green*.]

concretises the abstract observation in *Distance lends charm*, and strikes us as a visual counterpart of the Hindustani *Door ke dh'ol suhaane*.

Maa'gy ku'nun sheen

[Selling *ice* in (the month of) *Magha*.]

expresses an idea as absurd as *Carrying coal to New Castle*, while

Tsalu'vu'ny dolath galu'vun sheen

[Fleeting wealth (is) melting snow.]

hits upon a very telling mataphor.

Ve'thi naabad pho'l

[Unto the *Vitasta* (river) a candy-lump.]

conveys the idea of inadequacy as effectively as the Hindustani *Oon't' ke munh men zeera*.

Tsoonth' d'eeshith tsoonth' rat'aan rang

[An *apple* catches colour (on) observing (another) apple.]

finds the *apple* replaced by a *melon* (:kharbooza) in the Hindustani counterpart and by the *grapes* in the Turkish.

Sa'ndyji divaan zaa'ly
hye'ndve'nd tsalaan neerith

[Garnering the *mustard seeds* through his fingers, he lets the *water-melons* go.]

invites our attention to a similar irony in *Penny-wise, pound-foolish* or the Hindustani *Ashrafiyaan lut'en koyloon par muhar.*

Alu'kulis tu'lu'kul

[Make *mulberry-tree* of a *pumpkin-plant.*]

points out to the English counterpart, *Make mountain of a mole-hill* and the Hindustani *Sooyee kaa bhaala badarrau kaa naala.*

[: Javelin of a needle, rivulet of a drain.]

Brago tonth chhay ha'j
natu' kyah chhum syo'd

[*Heron*, thy bill is *crooked*;
what (limb) of mine is straight otherwise?]

brings to our mind the Hindustani counterpart, *Oont' re oont', teree kaunsee kal seedhee.*

Hey'ng chhis nu' vatshu'ru'y chhe'

[(She) has no horns (and so) a *calf* is she.]

ridicules the infantile disposition of a grown-up lady.

Myaani guri nu' lyad laa'r

[My *mare* is not besmeared with *dung.*]

satirises the stupidity of self-righteous people.

Kuni gabi muth'y-lye'j

[To a *single* ewe a *potful* of beans.]

exposes the evil of monopoly and inequitable distriburion.

Pishy ko'r guanah vagu'vye'n chob

[The *flea* committed an offence,
The *mats* were thrashed (instead).]

and

Shaal tsa'lith bath'ye'n chob

[*Jackals* having fled, the *mountain-slopes* were thrashed.]

spotlight the comic futility of acting furiously after the event.

It would not be out of place here to quote a few more striking instances of local colour such as:

Ruapu'yi hatas kaangu'r band

[For a hundred (silver) coins a *kaangree* (: a wicker-cased clay brazier) mortgaged.]

Be'yisu'ndi athu' kaangri vo'khur

[With some one else's hand
to rake up (the fire in) a *kaangree*.]

Sivanle'ji draayi tu' ba'zimle'ji tsaayi

[Out of the *boiling*-vessel into the *frying-pot.*]
(corresponding to the English : *Out of the frying pan into the fire.*)

Ty'eli tosh ye'li no'sh garu' vaatee

[Rejoice at the time when the *daughter-in-law* (actually) arrives in the family.]
(running parallel to the English: *Count not* your chickens before they are hatched.)

Chaayi tu' laayi gatshi o'gun aasun

[*Tea* and (parched) *corn* call for the flame.]

Panun paa'zaar babu' su'nz pombu'r

[The *shoes* his own, the *rug* his father's.]
(why not , then, rub the shoes clean?)

Looku' hu'nz gaa'v darmas / manu'saavu'nyi

[Giving away others' *cows* in *alms*.]

Yas va'tsh na'r
ta'my khe'yi looku'hu'nz la'r

[He who lifted his *arm* usurped the others' *house*.]

Haa'nzau he'chhy zaal
gaad'au he'chhi vuat'u'

[*Fishermen* learnt the (device of a) *net*,

the *fish* learnt (how) to leap away.]

Ke'nh matu' ditam
ka'ny ta'ly nitam

[Give me nothing, indeed; permit me *near* (thy) *ear*.]
(just to create among the people an impression of being intimate with you !)

Batu' paavi tal aa'bu'-khaar gaa'b

[*A pao* (: half a pound) of rice (offered as bribe) conceals a *kharwar* (: 82 lbs) of defect.]

A'kis dazaan daa'r
byaakh vushnaavaan athu'

[Somebody's beard (or window) is aflame,
another warms his hand (over it.)]

The proverbs quoted above indicate how the local colour is generally imparted by regional improvisation, and it is rather tempting to note here a few interesting cases of this device with reference to a single proverb :

Hash ti tha'z nuash ti tha'z
le'j da'z tu' vaali kus

[*Mother-in-law* also (is) eminent,
daughter-in-law also (is) eminent;
the *cooking-pot* (on the hearth) is burnt away,
(ah !) who shall put it off !]

Here are a few parallels :

If I am a *master*, and you are a master,
who shall drive the *asses ?* **(Arabic)**

If I am to be *prince*, and you are to be prince,
who is to drive the *donkey ?* **(Egyptian)**

I stout and thou stout,
who shall bear the *ashes* out ? **(English)**
(Another version gives *dirt* for *ash*.)

I am a *gentleman*, you are a gentleman;
who, then, is the carrier of the sack ? **(Estonian)**

You a *lady*, I a lady ;
who is to bed the *sow* ? **(Galician)**

I *master*, you master,
who shall clean the *boots* ? **(German)**

If I be a *queen*, and thou be a queen,
who will bang the *butter* ? **(Panjabi)**

You a *lady*, and I a lady,
who will milk the *cow* ? **(Serbian)**

I am an *esquire*, you are an esquire,
who will harness the *horses* ? **(Turkish)**

You too a queen, I too a queen,
who shall draw water (from the well) ? **(Hindustani)**

Further variants of the proverb are available in Armenian, Gzech, Danish, Finnish, Garhwali, Kumauni, Slovakian, Swedish and Telugu also.

(Cf. *Racial Proverbs, XXIV-XXV.)*

Evidently different nations have diffenent reasons for these improvisations (both technical and thematic), but by and large these are dictated by regional contours of nature and society and the technical needs of linguistic cadence.

For instance, in

From *afar* the turf (is) *green*

it is the charming verdure of Kashmir that appears to have suggested the irony, while the word *baah* (:twelve) in

Khari zaayi *baah*
baar tso'lus nu' *zaah*

is there obviously to rhyme with *zaah*.

This device of assonance (including initial, medial and final rhymes) is one of the most outstanding features of the Kashmiri proverb from the technique point of view. In fact it comes quite natural to the Kashmiri language so rich in cross-assonance. Instances like

No pain, no gain
Well begun is half-done
Saanch ko aanch naheen
Jahaan chaah vahaan raah

illustrate the popularity of this device in English and Hindustani also, but in Kashmiri it appears to be much more frequent, as is clear from the proverbs quoted so far in various contexts. A few more typical ones are repeated below in three groups according to the predominance of initial, final and mixed rhymes, respectively :

a. **Noonan moon**
Alan chhu phal
Zee chhay hee
Bat'u' gau grat'u'
Zaamtur gau paamtur
Aa'shynaav gau paa'shynaav
Ya'd'-dag ga'yi ba'd' dag
Tshuapu' chhay ruapu' su'nz
Baa'zygaras baa'zy garas
Khye'th chye'th nye'tu'suath
Naman mya'ts kaman kits
Yupis shup da'khu'
Abu'd'oo'sas labu'vu'ny
Batu' batu' tu' pyaadu' patu'
A'ndree a'ndree tsa'ndree gom

Ravu'za't' thavu' kati
Lo'g natu' jo'g aav po't pheerith

(*b*) **Athu' pyau zi braa'ry khyau**
Athu' chho'l tu' me'thu'r tso'l
A'pis da'ny chhe' mushkil pye'ny
Duan salaah tre'n vaavye'laah
Gari nu' vay gaamas say
Ke'nh matu' ditam ka'ny ta'ly nitam
A'y zar yi khuash karee ti kar
Aanchaar no't'—
a'kis kho't tu' a'kis ho't
Baayi myaane kalandarai—
yi neri ti neri khalandarai.

(*c*) **Alu'kulis chob tu'lu'kulis rob**
A'ndru' tshuatsu'kon ne'bru' nundu'bon
A'ndu'ry khuash ne'bu'ry vuash
Garu' gau tsaku'naav
daku' daku' paku'naav
Vaasu'kaaku'ny gaasu'naav
daku' dee dee paku'naav

Most of the proverbs quoted above throw incidental light on another pet device of the Kashmiri proverb, that is: *contrast* (including the paradox). The contrast may be that of a point-counter-point situation or of an incongruous idea, or of both, usually of a cause-and-effect category. Thus, we have:

Beku'l nu' kaanh garu' path kaah

[There's *no* idiot—(only) *eleven* per house!]

Trukis kathaah mud'is lori hathaah

[To the *sharp*, a word; to the *dull*, a hundred canes!]

Brumji chhaant'i vo'lur paazun

[To desilt the *Vular* (lake) with a (tiny) twig of the *brimij* (:caltis australis).]

Bonyi taarun muhul

[To bore a *chinar* (tree) with a (wooden) pestle!]

Buji buthis kanu'vaaji

[Ear-rings on an oldwomanly *face.*]

Yas kori nethu'r sua koor luabu'ran

[The *girl* to be *wed* (is) away *gathering* (dried up) cowdung-cakes]

Gari ti haakh pari ti haakh
nahkay zuvu' gari draakh

[*Haakh* (: cabbages) at *home*, haakh *outside*;
in vain did you leave the home, my self!]

Saa'ree panu'ny tu' panun nu' kaanh

[*All* our own, yet *none* (truly) ours.]

Haari ho's tu' haar nu' athi

[An *elephant* for a *cowri*, but the cowri not in hand.]

Haari sodaa tu' baazu'ras khalba'ly

[The bargain, worth a *cowri*; the whole *market* disturbed !]

D'a'mbynye'n kuang

[Seasoning the *offal* with *saffron*.]

Yelan jel mavaasan khalath

[*Gaol* for the docile, *robes* for the rude.]

Ha't'is khash tu' huangu'nye'n meeth'y

[*Cut* the throat and *kiss* the chin.]

Khuaja ti mood tsaas ti luateyi

[The *khwaja died*, the cough was *cured* too.]

Batu'-paavi tal gatshi aa'bu' - khaar gaa'b

[A *pao* of rice can cover a *kharwar* of defect.]

Dachh ka'myoo khe'yi— paru'de'v
me'haa do'p panu'ne'v maa!

[Who ate away the grapes? Outsiders;
O, I feared our *own men* had done so!]

Thus it is that irony and sarcasm sharpen the edge of these proverbs, and equip the speaker with a number of verbal weapons against a variety of disturbing situations.

Finally, a word of caution: hasty inference is dangerous. These proverbs comprehend a vast diversity of collective modes as well as individual moods of thought and action. It would, therefore, be neither safe nor scientific to *judge* the national character of a whole people by an utterence without taking into consideration the *context* in which it is used by the speakers themselves. Their *outlook* on the utterance matters most, and none can afford to ignore that !

—**P. N. PUSHP**

[Condensed from the author's forthcoming work: *Proverbs of Kashmir.*]

A

1. ab ti t'oth'uy tu' bab ti t'oth'uy*

ab and **bab** are both equally dear (: lovable and likeable).

[*bab* means father; *ab* is used either to rhyme with *bab*, or, may mean son.]

Idea: A person has to choose one and only one of the two things equally lovable and likable. He, however, would like to have both.

2. adnaav aasun jaan badnaav nu'

It is better to be of humble birth, or be inferior in social status and position, than live in ignomy.

[*adnaav* (Pers. adnaa): low-born or inferior; *badnaav* (Pers. badnaam): defamed.]

variant:

adnaav lasi badnaav nu'

A person of low birth shall (manage to) live, but a person who has incurred a bad name, shall not.

3. ad'gaz maamu'ni d'uad'gaz poots

One and a half yard poots for a half-yard tall maternal aunt.

[The ladies of Kashmir wear an oblong piece of fine cloth over their head-bands (*tan'rgas)* shaping it according to choice. This is called *poots*. Some ladies twist it and fold it into a double-ended long tail, and fasten it with a pin to their head-gear suspending it towards their back. It often reaches almost to their heels. When, however, the

Comp: All this and heaven too. —(Ed.)

wearer is a short woman it gives a ludicrous appearance. This very ludicrousness has produced the saying which has since become a proverb *signifying incongruity of an award to a misfit.]

Comp: *A square peg in a round whole.*

4. **ad'yan ash tu' ad'yan khash**

To benefit some and slaughter others.

[*ash* (Pers. aish): enjoyment, hilarity.]

Comp: *To make fish of one and flesh of another.* Cf. also A 73.

5. **ahan maali kahan gaav**

(I can understand it) good sir: just the cow (in the care) of eleven.

[When there are too many persons in a house it is practically impossible to locate and fix the responsibility for damages etc. upon any one of them in particular. Every one is ready to deny the knowledge. The lady of the house, pained to see the state of affairs cries helplessly this mild rebuke.]

6. **akaa'ly posh**

A flower out of season.

[Belated seedling of an effete aristocracy.]

6. (a) **akaa'ly posh tu' kuakaa'ly varshun**

A flower out of season and an untimely shower (of rain).

[Both are disliked since they serve no good purpose.]

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*Also a *riddle* signifying a needle (with a lenghty thread).—Ed.

7. **akh asun gav asunu' asun**
byaakh asun gav modu'vasun
tre'yum asun gav kharas khasun

One (sort of) laugh is a smile for the sake of smile. Another sort is to lose one's dignity (: to become vulgar). The third sort is to ride an ass (: to commit oneself to ridicule).

OR

Laugh once, you laugh a smile.
Laugh twice, you break the bounds and lose your dignity
Laugh thrice, and make yourself a laughing stock.

[*mod* (sansk. aamoda) : delight, liveliness.]

8. **akh aasun gav aasu'nu' aasun**
byaakh aasun gav aasun baasun
tre'yum aasun gav aasun naasun

One kind of possession is :
to possess in the real sense of the word;

(:to have enough so that the person who has it, may enjoy its benefit himself, and others may also be benefitted by it.)

the second kind is to have only
to the extent of an idea that one has it;

(:to have only barely enough to live).
the third kind is to have equal to having not

(: to have enough of it to enjoy within closed doors, so that others do not see it and no one is benefitted by it).

[*aasun* : to have; to possess (the necessities of life in general).]

9. **akh tsoor be'yi tsatu'raa'y**

A thief and an impostor in one.

Sense: Both a quack and a fraud, quite skilful at explanations.

[Applied to one who even though at fault is skilled in explaining things away.]

10. akh divaan tsakhi saan
byaakh rat'aan zoqu'saan

One (person) gives with reluctance, the other receives with pleasure.

[The recipient does not mind the reluctance on the part of the giver. It is all well with him so long as he gets what he wants.]

Comp: *To make virtue of a vice.*

11. akh d'ud'u' be'yi maaji kyut t'ok

(A person) himself an uninvited guest seeking an extra dish for his mother.

[*t'ok*: an earthen plate. It was in general use in Kashmir, in marriage parties among the Hindus, in the past. Beggars and some uninvited persons pushed themselves in among the guests, the moment the food was being served, because of their poverty, or a desire for tasting the delicacies prepared there. They tried every tact to secure an extra plate which they carried home. Hence the saying which has now become a proverb. It is applied where a person is not content with what is willingly offered to him, and shamelessly demands more.]

12. akh karaan tachhi bachhi
byaakh divaan vachhi vachhi

One manages to live somehow (by hard labour); another beats his breast (: does not work but ~~oddly~~ only complains, or is jealous).

13. **akh khuajas soo'ty batu' khyo'n be'yi sinis kun athu' nyun**

To eat (at the same table or from the same plate) with the Khwaja (: a great man) and to stretch out one's hand towards the meat.

[It would be an honour for a poor man if a Khawaja should allow him to sit at his (the Khwaja's) table and partake in his own plate, but it would be the poor man's arrogance and rudeness should he touch the meat. (The Khwaja himself is supposed to distribute the meat).]

Comp: *To eat a man's food and be rude to him at the same time.*

14. **akh tu' akh gav kaah**

One and one make eleven.

[It is better to examine a question and decide it, with the help of another person.]

Comp: *Two heads are better than one.*

15. **akh vukur be'yi trakur**

A person who has had no luck in his life and is conceited at the same time.

Cf. L 28.

16. **akhaah gomut heeri veeri mangaan t'ang**

A person gone off his head (: mad) looks for pears from a willow tree.

[*heer*: head. *heeri gatshun*: to go off one's head; to go mad.]

Idea: madness may be factual or circumstantial. The proverb has the latter intent. Destitution and despair make a person lose his head, lose the sense of discrimination in the matter of where what to seek.

Comp: *To expect grapes out of thistles.*

17. aki kanu' bozun tu' be'yi kanu' traavun

To listen through one ear and cast aside through the other.

[The same as "goes in at one ear and out at the other", leaves no impression.
Also used in the sense: forget & forgive.]

18. akiy athu' chhanu' tumbakhnaa'r vazaan

The tambourine does not sound with only one hand. (It requires both hands to hold, strike and sound it).

[In Kashmir tambourines are made of clay.] The proverb has also *tsu'r* in place of *tumbakhna'r*, which means clapping of the hands (: striking plams together).

Comp: *It takes two to make a quarrel.*

19. akiy jan'du'ky paivand

Jointed tatters of the same rag.

Comp: *Chips of the same block; cast in the same mould.*

20. akiy mas vaalu' / rumu' avezaan

Hanging by a single hair (of the head).

(In a precarious condition; at the point of breaking down.)

21. akiy naalu' phyaran kad'aan / tshu'naan

(They are) pulling off / wearing (their) garments through a single collar (standing together clothed in one garment).

[Most intimate and inseparable, "hand in glove," with each other.]

22. **akuy o'bur tu' maag.**
akuy phaaqu' tu' draag

A single cold spell (is felt) like *maag*, and a single fast like famine.

[*Maag* is the mid-winter month and of all months the chilliest and the severest in Kashmir].

Idea: Inability and impatience to suffer even a single distress.

23. **alan hu'ndi daadi lagaan vaangu'nan ti sag**

In the yearning for the gourds (to save them from drying up) the brinjals are automatically watered.

[Bottle-gourds and brinjals (: egg-plants) are generally planted side by side.]

Idea: In benefitting one person many others are automatically benefitted.

24. **alaa'ndyan thapu'**

To take hold of (: to rely upon) the things which are themselves hanging (: an undependable support, "a broken reed").

Idea: To have faith in unreal things.

Comp: *To live in a fool's paradise.*

25. **ali ti shraakh tu' bali ti shraakh**

A dagger this way and a dagger that way.

[A position that leaves only a choice between two equal evils.]

Comp: *On the horns of a dilemma.**

26. **alu'kulis chob tulu'kulis rob**

Beat the gourd (plant) and warn the mulberry

* Also: Between the devil and the deep sea. —(Ed)

Idea: Young people may be punished to put them on the right path, and the grown-ups merely warned (:mere warning will do in their case).

[*rob*: show of prestige.]

27. **alu'kulis tulu'kul**

To make a mulberry tree of a gourd plant.

To magnify and give undue importance to a trifling (matter).]

Comp: *To make a mountain of a mole-hill.*

28. **amiy ze'vi ka'lymu'**
amiy ze'vi raam raam

To recite **Ka'lyma** (:Holy sentence in the Quran) and repeat **Ram Ram** (:Lord's name in the Hindu scriptures,) with the same tongue.

[To remain firm in no faith. To be no respecter of the principles, "a turn-coat".]

29. **an manaah tu' kar phanaah**
rachhun chhuy bo'd' guanaah

Bring a maund (:earn whatever you can) and consume; it is a great sin to save (anything).

[Spoken of a spend-thrift who spends all that he earns leaving nothing behind for the rainy day, An unforeseeing heedless person who has taken to a hand-to-mouth existence.]

30. **andu' ro's tu' guad'u' ro's**

Without the end and without the beginning.

[Meaningless talk which has neither head nor tail.]

31. **anhe'tyan hu'ndy anhe'ty shury**

Relentless children of the relentless parents.

Comp : *Chips of the same old block.*

32. **anu'huryan armaan**
hu'hu'rymu'ty pashemaan

Unmarried persons pine for marriage, the married rue it.

[The achievement of the sense-objects is, often, in the end, more remorseful than the craving for it.]

33. **ani rath' tu' kaani pilav**

Blind man to catch and the one-eyed to pass on.

Idea : allround carelessness.

Two persons are asked to handle a thing. One is to pass on and the other to catch (:hold) it, In actual handling the thing is dropped down, and there comes this slur upon them both. One is pronounced blind and the other one-eyed.

34. **anyan manz kaa'ny suandar**

A one-eyed beauty [or, one-eyed is a beauty] among the blind.

Comp : *In the kingdom of the blind the one-eyed are kings.*

A figure among cyphers.

35. **apu'zis nu' kuni baqaa'y/guad'.**

A lie has no life/root.

Comp : *A lie has no legs to stand upon.*

36. **ashraphyan khash tu' mohran soor**

To slaughter **ashrafis** and burn **mohars**

(:reduce mohars to ashes).

[To spend money lavishly.]

37. asluk ru'tsar darshun moojood

If life lasts friends shall meet.

[This is a prayer, a sincere wish, expressed by the people in general, and by the person on sick bed in particular. As a matter of fact the real welfare of a person is that he lives and is not removed by death. Meetings with the friends, then only, matter and continue to be a reality.]

38. asmaanu' pyath tu' butu'raa'ts dab

Fallen from the sky, knocked down upon the earth [below].

Idea: At times the fate of a person takes such a turn that he feels himself "come tumbling down from an illusory height and lie bruised and wounded at the bottom.*

39. asun gav lasun

To laugh is to live.

Comp: *Laugh and live. He who laughs lasts.*

40. athu' chho'l tu' mya'thu'r† tso'l

A friends goes away when he has washed his hands [after his meal with you].

Idea: He stays only until the last morsel is eaten up (:until your resources are spent up).

41. athu' chho'n tu' myathu'r tshyo'n

When hands are empty, the friend breaks away [:severes all friendly ties].

Comp: *Friends fall off in adversity.*

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*Or, perhaps:
Having fallen from above he wrecks vergeance on the earth —(Ed.)

†Variant: me'truth (: friendship). —(Ed.)

42. athu' daarun gav paan ku'nun

To stretch out one's hand [for a gift] is to sell one's self].

Idea: To accept a favour is to sell one's liberty.

43. athu' haavun gav aṭhu' khyaavun

To show one's hand [:to have an open hand, to give freely] is to have the hand eaten up.

Idea: If you go on conceding the demands, demands shall go on multiplying, and there will be no end to them until all your resources are spent up.

Comp: *Daub your mouth with honey and you will get plenty of flies.*

Also cf. B 4.

44. athu' pyav tu' kutan* khyav

A thing gone out of hands is [as it were] eaten up by a dog.

Idea: So long as a thing is in your own hands it belongs to you. When it goes out it exists for you no more.

Comp: *Once lost, for ever lost.*

45. athu' shalu'ku' khuatu' kathu' shalakh

Chastisement by words is more effective a punishment than caning by hands.

46. o'd' khyav grat'an tu' o'd grat'u' khaari

Half [of the corn] was eaten up by the mill-stone and half by the hopper.

Idea: Fruitless effort; absolute and all-round failure in life.

*Variant (more popular:) braa'ry: by a cat. —(Ed.)

47. o'n daand raavu'raan saasas daandas vath

The blind ox leads a thousand oxen astray.

Comp: *One black sheep contaminates the whole flock. One rotten fish contaminates the whole pond.*

48. o'n kyaah zaani zag tu' pro'n/pro'n batu'

What does a blind man know what is white and what is red / what white-rice food is?

Comp: *A blind man is no judge of colours.*

49. o'n ro'n gav kaari khuadaa
naaphaham gav qahri khuadaa

The blind and the maimed are the doings of God, the unreasonable the curse of God.

50 o'ngjan pyath' natsu'naavun

To make a person dance (or to wind a person) round one's fingers.

Idea: To make a fool of. "To turn one round one's little finger."

51. azmovmut gav povmut

The person tried is a person thrown down (:subdued).

Idea: The person whose qualities have been tested is "a horse bridled up," "a machine tried before it leaves the shop."

Comp: *The beaten path is the safe path.*

52. aabas man'z kra'nd'

The wicker-basket in the water (floating).

Idea: Recurrent income. Such income is, in this proverbial saying, likened to a wicker-basket which when put in the water always floats and never sinks. The person having such

income maintains his position, honour and dignity in society with never any fear of fall. Also cf. Z 20

53. aamyan panan gan'du' gand'

Untwisted threads under (the process of) joining together.

Idea: Untwisted threads are liable to break asunder when carelessly handled. The aphorism is generally used where and when marriage cases are under proposal. Slight mis-representations, either side, are feared to easily set the proposal at naught.

54. aamu'ch kuaku'r gaa'mu'ts pa'ty

The hen about to brood/lay eggs, suddenly slipped/ stopped (:failed in the nick of time).

Idea: Happy chances do come to a person, any time in his life, but unforeseen circumstances suddenly crop up, quite unexpectedly, at the last moment, leaving no room for them to mature. Hence,

to meet failure when success seems near and sure. (:to meet failure in success).

55. aaru'man ka'd' nu' muj
tu' pha'keeran daa'ru's kis/kisht

The vegetable cultivator had yet to dig out the radish and the begger presented his bowl.

Idea: Beggary is a nuisance. Beggars are most impatient. Greed and selfishness know no limits.

56. aasaa chhukh d'a'khu'raan
tu' saasa chhukh katu'raan

You are stamping your staff upon the ground (obviously to support your weight) and crushing to death thousands (of insects under it).

Allusion: A certain dervish was once walking through a green field carrying a staff in his hand. He saw a young girl uprooting some green wild vegetable plants, here and there. At this sight there rose a feeling in his mind that the girl was committing a grave sin of killing the living plants. He, therefore, gave her a warning and advised her to stop committing this sin any more. Pat came *this sharp reply* from the girl, in return. The dervish understanding the retort and realizing the truth, threw away the staff, then and there, to use it never in his life again.

Idea: There are people always ready to point out other people's faults, and lecture to them on this and that, forgetting that they themselves have greater faults and commit greater sins everyday.

57. **aash roozin moojood**

Let hope sustain.

As long as there is hope there is life.

58. **aasun chhu he'chhnaavaan/nechhinaavaan naasun mandu'chhaavaan**

Money brings wisdom/fame and want of it disgrace.

[*aasun*; having (:availability of) the essentials of life;

naasun: the not having (:non-availability); in short, money and want of money.]

Comp: *Money makes the mare go.*

59. **aav yeruv gav gaasuv**

(If it) comes (it is) all wool; (if it) goes (it is) but grass.

[Wool is costlier than grass (:many times more costly).]

Idea: Let us try. If we succeed so much the better; if not, we lose nothing.

60. **aayeyi vaa'nis tu' ga'yi kaandu'ras**

Had come to the grocer's but slipped away to the baker's (:from the grocer's across to the baker's).

Allusion: It is said that Laleshwari , the renowned saint of Kashmir, had once, in her nude state, made her way to a grocer's shop, to change as the events immediately following show. The grocer refused her admittance whereupon she slipped across to a baker's shop. There she straightway jumped into the oven, and in another moment came out clothed in celestial garb. The baker had the reward. Had the grocer not refused admission the reward would have been his.

Idea: The occurrence has brought forth the proverb signifying that favorable changes do come to a man off and on, which by mere foolishness he throws away. nces

61. **a'chh kaa'ny jaan vath kaa'ny nu' jaan**

Better to strike one's eye blind than to strike one's path blind (:make it unsmooth or block it).

Idea: It is better to shut one's eye and accept a proposal with a little disadvantage, than make future relations unpleasent (or shut the door upon future negotiations).

62. **a'chh kon pa'chh kon karun**

To show oneself one-eyed (: to shut one's eye) and strike one side blind.

[*Pachh* (Sans. Pakhsha) ; side.]

Idea: To take sides in a partisan spirit, and weaken the cause of the other party.

Also Cf. K 29 and Y 34

63. **a'chh pyath' nu' ma'chh zu'ru'vu'ny**

To tolerate not (even a) fly upon the eye.

Idea: *(1) (Referentially)*: A parent will never tolerare a fly sitting on his child's eye.

(2) (Proverbially): In extreme love and regard for each other friends will never tolerate each other's trouble howsoever slight it may be.

Hence to treat a person as "the apple of one's eye."

64. **a'chhin kachh tshu'nun**

To throw herbage (:some blinding herb-dust) in a man's eyes.

[To mislead by mis-representation.]

65. **a'chhirvaalav soo't kad'u'ny ka'nd'y**

To pull out the thorns (that have pierced into somebody's feet) with one's eyelashes.

[To make supreme sacrifice.]

66. **a'chhiv khuatu chhi ko'th'y door**

Knees are farther away than eyes.

[Eyes are nearer to the head than knees.]

Comp: *(1) Nearer to blood dearer to heart;*

(2) Blood is thicker than water;

(3) Close to your body is your shirt, but closer still is your skin.

Also Cf. N 23

67. **a'chhiv vuchh tu kanav boz**

See with your eyes and hear with your ears.

[Use your eyes to see straight and your ears to hear accurately.]

Idea: See a thing carefully and do not mistake it; hear the words attentively and do not misunderstand them.

68 **a'du'r za't' hyu agaadi gatshun**

To cling closely like a wet rag to the body.

[To hang on and hanker after. "A hang-dog."]

Comp: *To stick like a bur.*

69. **a'ky tsa't' sum tu' saas gav kuali**

Some one damaged the causeway and thousands were drowned (as the result thereof).

Idea: For an unwise step taken by a single individual the whole community suffers tremendous loss. A wrong action by a single individual leads the whole community to disaster.

Comp: *A single sinner sinks the boat.*

70. **a'ky khyav batu' tu' tsa'ky hov paan khyanu'vol mandu'chhav ranan vaa'lis saan**

Only one man had taken meal, and the bottom of the cooking pot showed up. The taker of the meal was as much ashamed as the cook himself.

Idea: The saying indicates that the quantity of food cooked was so little that the pot emptied before satisfying even one man's hunger. It also points out the implications which scarcity carries with itself.

71. a'ky khe'yeyi maa'j panu'ny buzith
lookav duopu'has / phari chhu khyavaan

A poor man had roasted and eaten up his mother (:whatever little his mother had, or, had robbed his mother of her poor belongings and satisfied his hunger by buying a few roasted fish); the people supposed he relished roasted fish (:was living in luxury).

Idea: Poor men simply starve and people mock at them.

72. a'ky niv gaam

A single person carried away the village.

Idea: The aphorism is, in a way, a lesson on inspiration for a common man. It speaks of how by practising high and noble ideals and developing spiritual knowledge, an individual can inspire enthusiasm into a whole community and uplift it materially, socially and spiritually.

Allusion: A certain saintly person had, by his spiritual achivements, transported every individual of his village, to the higher regions (:the heavens), whereupon the people cried **a'ky niv gaam**, all round. As the immediate result of this cry the village itself began to be called **a'ky niv gaam**, abbreviated into **a'kingaam**, its present name.

73. a'kis a'chh suarmu' tu'
a'kis a'chh nilu'-thuath

(To supply) collyrium for one eye and copper sulphate for the other.

Cf. A 4.

74. a'kis dazaan daa'r
byaakh vushinaavaan athu'

One person's window (or long beard) catches fire; another warms his hands on it.

Idea: Characteristic of a man who feasts himself upon another man's sad plight.

To take advantage of another's misery.

75. a'kis manut' poshi nu'
da'han da'h man gatshan nu'

One manut' (= 1½ Seer) will not suffice for the requirements of one person, and ten man (or manuts) will not be needed for ten persons.

Idea: Describes a general principle of economy. If the number of members in a family increases the consumption of food decreases, the ratio of wastage being less than what it would be if the number of members decreased.

76. a'ny su'nz kualai khuadaayas (havaalu')

The blind man's wife to God's care.
[God is Himself her caretaker.]

Sense: God Himself looks after the helpless,

Comp: *He giveth grace unto the lowly.*

77. an'y su'nzu' nav hanu'

The blindman's nine or nine to the blind man.

Allusion: A lady feeling compassionate towards a blind child, gave him nine pieces when she gave only one each to those who were not blind. The child counting nine in his hand was pained for not being able to see for himself what other children had received. According to him they had every right to a better and greater share. Cognisant of his own infirmity he pondered over the point but could not make out anything to rid himself of his mental turmoil. It made him morose, gloomy, distressed and jealous. He lost his head and with it all sense of gratitude.

The proverb is used where a situation like this arises as a result of some special favour.

Comp: *An over-dose of praise is like ten lumps of sugar; only a few people can swallow it.*

78. a'ny thapu'

To grope about like a blind man.

[To look for a thing in darkness, or without even an idea where it should be. To stretch out one's hands and grope about like little children playing "catch catche" in the dark.]

79. a'nim suay va'vu'm suay
la'jim suay paanu'su'y

Myself I brought the nettles, myself again I planted them. (ah ! the mockery of fate) these nettles stung me and me alone.

[Turn to pieces by one's own hands. Blown up by one's own bomb.]

80. a'nis anigat'i doo'ph kyaah kari

What help is a lamp to a blindman in darkness?

Idea: A lamp is a dispeller of darkness for those who have eyes to see with. To a blindman it is no use.

The proverb means, it is no use inflicting knowledge upon a person whose intellect is enveloped in the darkness of ignorance; enlightenment cannot penetrate his dark brain even though you may light the lamp of your whole wisdom upon him, (:waste your wisdom upon him).

81. **a'nis mush haavu'ny**
na savaab tu' na guanaah

To shake one's fist at a blind man is neither virtue nor vice (:neither sanctity nor sin).

Idea: The silent show of chivalry meant to infuriate and injure the feelings is absolutely meaningless before a blind man. He is too innocent to see and know how you behave.

82. **a'ndu'ry a'ndu'ry tsa'ndru'gom**

Inwardly at ts'a'ndru'gaam (a village in Kashmir).

Is should better read:

"a'ndu'ry a'ndu'ry tsa'andu'r gom"

in which case the meaning would be:

"*Inwardly I am reduced to a cresent (like the moon after the full).*

Idea: No one can realize the feelings of a man, muchless the havoc raging there. He may be looking happy outwardly to avoid the public eye, but he alone knows what is happening inside him.

A pitiable and sad position. Acute mental suffering.

83. **a'ndru' dazaan paan tu'**
nya'bru' zaalan lookan

Indoors, in fire himself; out-doors, firing others (:inciting others).

[Personally miserable, but behaving in a manner so as to rouse irritation in others.]

84. **~~a'ndru~~' khuash tu' ~~ne buru~~' vuash.**

To rejoice inwardly (at heart) and sob outwardly (for show).

["To shed crocodile tears." To make a false show of sympathy.]

85. a'ndu'riy phatún th'aan dith.

To burst from inside under a tightened lid (within one's own self, with no way out).

[To keep calm in difficult situations.]

Comp : *To suffer in silence. Great griefs are mute.*

86. a'pis da'ny mushkil pe'ny

A *da'ny* to (or into the plate of) a fool is a treatment too harsh (for him). (It works adversely upon him).

[*o'p* is a light-headed and long-tongued person, silly enough to exaggerate a chance favour.

da'ny is a slice of meat cut from the thigh-bone of a sheep. In meat preparations at great feasts, such slices are reserved for the guests deserving special attention. Should such a slice be, somehow, offered to a fool or should it be dropped into his plate by accident, it would do him more harm than good. He would be too proud of himself, cut a clumsy figure while munching it, and later go on bragging about it.

Sense : Undeserving and unworthy persons shall only be spoiled and made more undeserving if ever shown a special regard. They are not fit for it.

87. a'ry aay syath'aah tu' o'r gav nu' kaanh

Most people come into this world (are born) in sound health, but not a single one goes back in sound health.

Idea : This world is only a home of miseries and woes, pains and diseases. The end is unhappy in every case.

88. a'ris paanas du'rku'.

To apply leeches to a sound body (only to have the blood sucked out).

[To unnecessarily take upon oneself worries that will only drain out one's strength.

To harm one's own self. " To dig one's own grave."]

89. a'thy daa'ry buchhinay
myaani a'chh mu' vuchhinay

There my wife ! let the reptile bite you bitterly enough, and my eyes not see it.

[The saying has its origin in the famous story of **Himal Nagray**. There was a Brahman named **Sudharaam**. He had a wife whom he loved dearly. His wife was also devoted to him. Poverty, however, made their life miserable and companionship detestable. One day he left his house in utter disgust. Coming into a forest he sat by the side of a spring to rest his weary limbs. He had a small hand-bag which he placed by his side. While he was thus napping a reptile emerged from out of the spring and crawled straight into the bag. He saw it and at once fastened the mouth of the bag with a string. A short while after he got up and, bag in hand, made straight for his home. Reaching there he handed over the bag to his wife, saying that it contained some treasure for her. He also instructed her to shut carefully the door and the windows of her room before unfastening it. The poor

innocent woman did as he bade her. He waited outside to watch. When the woman unfastened the mouth of the bag out came a very handsome child. This child was **Naagraaj** (:the Serpent-king) himself in human form. She was extremely happy to see it. In abundance of joy she called her husband, at the top of her voice, to come in and see for himself the treasure he had brought. Knowing that the bag contained only a venomous reptile, he thought it must be teasing her with its frangs wherefore she cried so loud for help. He simply cried back,

"Let the reptile bite you and my eyes not see it."

These words have become colloquial, in similar situations.

90. a'y zar yi khuash kariy ti kar

Money! do what you will.

[with money in hand, a man can do anything. Without money he is nothing.]

91. aa'bas ti shaabu'shiy

To consider one's own silly ways commendable.

[Said of a person who feels proud of his own silly ways.]

92. aa'sh kaa'sh tu' meny baa'sh

(God grant you) hilarity and tranquillity, but put you in line with me.

[*kaa'sh*: religious fasts, hence the tranquility gained thereby, or, the word may have been used simply to rhyme with *aa'sh* and *baa'sh*].

Sense: God may give you enough to live and enjoy, but keep you worried like myself. A happy wish and polite curse in one breath.

B

1. **bab bechhaan go'bras naav muraadbeg**

The father lives by begging (from door to door), the son is named **Murad Beg** (: one whose desires have been fulfilled and who fulfils the desires of others).

[This is said in respect of an unworthy son who spends lots both for himself and for his friends, but does not care how his own father manages his living].

2. **babu' bud'tam tu' kha'dmathaah kartam.**

Father! be old and serve me.

[In his old age a person is generally a servant indoors (: house-keeper)].

3. **babu' nethu'r tu' ha'meen dam**

Please father! fix my marriage and this very moment.

[Too hasty a demand. Big tasks require time to accomplish, and cannot be disposed of in hot haste].

Comp: *Rome was not built in a day.*

4. **bachhe aasi animu' machhi behu'nas vaaru'yaah**

If the hearth is greased with gruel the flies shall not be wanting (lit: numerous flies shall light on it).

Cf. A 43.

5. **bad jaan badnaav nu' jaan**

A bad man is better than a bad name.

6. **bad'i gare teel ti meli mur gatshye's daarun**

If you get even common cooking oil from a big man's house stretch your cloth (lit: the front position of the garment you at the time wear) to receive it (with thanks and good humour).

[Common oil is generally considered an ominous gift in kashmir. It would besides only soil the cloth. Hence the saying.]

Idea :
1. Even such a gift is a bigman's grace, (big men being proverbially ungraceful).
2. It is only the big men that give gifts, and, therefore, nothing like oil etc. should dishearten or discourage the recipient.

7. **bahaavu'hris kyaah ḳari vaa'd**

What use a physician to a grown-up?

[*Bahaavuhur* : a 12-year old; (metaphorically) a grown-up.]

Comp : *A sensible person needs no doctor.*

8. **baji kani talu'y chhe' luaku't' ka'ny vyapaan**

It is only under the big stone that a small one can find room.

Idea : It is only the big personalities that can accommodate the weak and the poor.

9. **baji kori hund roon**

A husband to a grown-up girl.

Idea : When a girl has grownup much above average she gives up hope that any man would come forward to marry her. When, however, she is married in spite of her age, her joy oversteps all its limits.

The proverb, therefore, refers to a person who, getting something least expected, is unable to contain himself or herself for joy, gets inflated and infatuated.

10. baji kori hu'nz tshuapay gav aankaar

The very silence adopted by a grown-up girl (when proposal of her marriage is put before her) is (:can safely be interpreted to mean) her consent.

Comp: *No answer is also an answer.*
Silence is half consent.

11. baji ma'sheedi hu'ndinu'y che' nyamaaz gatshaan athu'

Those living in the vicinity of the Grand Mosque often miss the Nimaaz (:the Islamic prayer).

Sense: Sure in themselves that they shall be in, the very moment the call is given, they are slow in their preparations and consequently fall behind.

Comp: *The nearer the church the farther from God. Time and tide wait for no man.*

[*Ba'd' ma'sheed*: a well-known grand mosque in Srinagar.]

12. bakhtas buad chhai kha'dmathgaar

Wisdom is a servant to good luck.

Comp: *Better the days better the deeds.*

13. balaay margas tilu'vaari tsaayi vargas

Woe to death, the oil-cans entered the stage (:gained the upper hand).

[*tilu'vaari*: oil-cans; used here to imply useless and detestable things. The word is feminine.]

Sense : When the female head of a family passes away her young daughter-in-law becomes the mistress of the house. She begins to exercise her own control which is not often tolerable to all.

Youngsters and juniors come to the forefront when death removes the elders and the seniors from the field. They are not always tolerable.

Comp : *(1) To play the mouse in absence of the cat. (2) When the cat is away the mice shall play.*

14. bandu' chhu bashar

To err is human.

15. bangi a'ndu'ry / ma'nzy natsun

To dance inside the **bhang** (: among the narcotic plants).

[The odorous fume emanating from the narcotic plants produces a state of stupefaction when inhaled. It is not, therefore, likely that any sane person would sit long among such plants. Dance no one will. If, however, any person be, under the known consequences, asked to dance there, he will consider it a mere joke, a funniment, and lose his head besides.]

Idea : The proverb significantly relates to the persons upon whom a good advice has the effect of merely a narcotic dance.

Sense : To lose one's head for nothing.

16. banun tu' gudurun chhu he'chhinaavaan

It is the sufferings that make a man wise.

Cf. Y. 49.

17. **baru' gomut posh**

A flower withered or overtaken by untimely frost, (:still in bud but without life).

[Said of a young lady or a young man who does not have a happy life.]

18. **bastan manz sir**

Secrets (lie hidden) in bags.

Sense: Every person is a sealed cover in himself. It is not easy to read the minds and discover the inner motives.

19. **batu' batu' pyaadu' patu'**

There is a general cry for food, and the sepoy in pursuit.

Sense: A person is starving and there is the government officer demanding taxes from him.

20. **batu' gardan ga'yi ba'd' gardan**

To 'neck' (a person) by (means of) food is the sure 'necking'.

Sense: To feed a person is to catch him by the neck.

21. **batu' milu'van ga'yi ratu' milu'van**

mixing together of the meals (:partaking at each other's place or from the same plate) means mixing together of each other's blood (:coming into close union).

22. **batu' na tu' bataas**

Not even simple rice meal (to eat), yet are sugar plums sought for.

Sense: A person has not even a morsel of food to eat, yet is he looking for sweet dishes.

A foolish desire.

Cf. Ts 27 & Z 12

23. bath' bath' kaav bath'

Bath' is a raven to **bath'**

[*bath'* :- a common term suffixed to the masculine names in Kashmir. Hence a man in general.]

Comp : *Man is wolf to man.*
Two of a trade never agree.

24. bat'u' chhu grat'u'

Bat'u' (:a Kashmiri Pandit) is a mill-stone.

Sense : 1. (A Kashmiri Pandit) is laborious and hand-working like a mill.

2. Holds firm to his principles like a mill-stone.

25. bat'u' chhu ba'th'yluay
tataan ti jal tu' too'raan ti jal

Bat'u', a Kashmiri Pandit, is a brass pot, warming swiftly and cooling swiftly.

Sense :

1. His indignation cools down as quickly as it heats up.

2. His vexation fades away as soon as it stirs up.

26. bath'yan lori tu' beran chob

To whip the land-slopes and beat the ridges.

Sense :

1. To remonstrate about the bad conditions instead of strengthening the bunds at the proper time.

2. To make meaningless loud utterances instead of doing something positive.

3. To give thrashings and beatings to a person whose arrogance and incorrigibility will, nevertheless, never deviate into sense.

4. To waste energy.

27. **byakaaras tre' kaar mat'i**

An idler shoulders three* jobs (at a time).

Comp: *An idle man's brain is the devil's work-shop.*

28. **byamaa'las aa'lu'**

Cardamums to a person having no appetite.

Sense: To force a thing, however pleasant, upon a person when he has no liking for it.

29. **byamandu'chhis balaay door**

Off be the curse from the shameless.

Sense: God save the shameless. Long live the shameless *(ironical)*.

30. **byapaakh gav naapaakh**

(The food) under-cooked, or not properly cooked, is (practically) impure.

[Such food cannot easily be digested, is sure to cause stomach trouble, and is, therefore, unwholesome, injurious and impure.]

31. **byavaaran hu'ndi taalehu' yivaan dyavaar va'sith**

(Even) the walls tumble down owing to the bad luck of the luck-less ones.

*Perhaps: 1. Jealousy; 2. fault-finding; and 3. rumour-mongering (or scandal-mongering). —(Ed.)

Comp: *Misfortunes never come single but in battalions. Adversity never comes alone.*

32. baagan batu' karaan naamu' khaa'tu'ru' gaanan paan maaraan paami khaa'tu'ru'

Food is served (:great feasts are held) in the gardens (in the open) to win name; suicides are committed in the cow-sheds (in secret) to save a name (from being tarnished).

33. baagi bog tu' baa'gu'ran bog

A share in the order of one's merit and a share in the distribution of the shares.

[A double bargain.]

Comp:

1. *To feather one's nest in every transaction.*
2. *Money for money and interest besides.*

34. baahgu'ni sodaa tu' baazu'ras khalu'ba'ly

To ransack the market for a penny-worth of purchase.

[To create unnecessary fuss.]

35. baalu'nu'y chhi aasaan/neraan laal

It is only the hard rocks that contain/produce jems.*

Sense: Great souls are ofen born in the obscure corners of the earth.*

Cf. K 36 & L 18.

36. baanu'hatas dizi th'aanu' hath zyavu' hatas kyaah ka'rizi

Mouths of a hundred pots can be closed by (means of) hundred lids, what to do with a hundred tongues !

* Comp: Full many a jem of purest ray serene......

—(Ed)

Idea: You cannot stop the mouths of the people from speaking what they like. They won't hold their tongues for you.

37. ba'd'is ba'd'u'y balaay

Great men have great dangers (:great responsibilities to shoulder and, therefore, grave situations to face and combat).

Comp: *Rank imposes obligations. Rank creates enemies. Honour has its burden.*

38. ba'd'is bo'd'uy bog

To the great great share.

Comp: *Great ships require deep water.*

39. baa'zygaras baa'zy garas

Magic will enchant the magician's own house.

[His own house will be possessed by the evil spirits of his black art.]

Comp:

1. *He who digs the pit for others will himself fall into the pit.*

2. *Deceit will not carry one far.*

Cf. ~~T7.~~ J7

40. bechhun tu' ha'sytis kha'sith

To beg on an elephants' back.

Sense:

1. To ask for something too high.

2. To beg a favour and also claim the priviledge of a choice.

Comp: *To look a gift horse in the mouth.*

41. beemu' ro's shur laaku'mi ro's gur

A child not under control is a horse without bridle.

42. Beerbalun kath'

Birbal's Sheep (or Birbal and the sheep - episode).

Allusion : The Emperor Akbar had once the fancy of putting the ingenuity of he courtiers to test. He weighed out a sheep in their presence and offered a handsome reward for it if fed regularly for a period of one full year so that it did not improve in weight. No one had the courage to come forward. Birbal, however, got hold of a poor man and made him accept the king's offer. He instructed the man to feed the animal regularly every day and, tie it in the immediate presence of a caged lion during the nights. At the end of the stipulated period it was found that in spite of the regular feeding, the whole year round, the sheep had added nothing to its weight.

Sense : A person may be having lots of comfort and luxury, yet, it is all meaningless when *the sword of Damocles* be hanging over his head.

43. begaari tye aasi gatshun tu' guad'nyath

Be foremost (: first forward) to march even on **begaar** (:forced labour).

Sense : Seize the first opportunity and let it not slip.

Comp :

1. *First come first served.*
2. *The early bird catches the worm.*

44. behnu' khuatu' begaa'ry jaan

Better on **begaar** (: forced labour) than sit idle.

Comp : *Better to wear out than to rust out.*

45. behvaar kath kari devaaras tsas kari

(When) an idler opens his mouth, the walls crumble.

Idea : An idler generally talks in a manner that the workers are cowed down, talks loose and cuts jokes so that even the strong and the quick are put to shame.

[Idleness begets vice.]

46. bequ'l nu' kaanh garu' path kaah

No one is a fool, but (the saying has it) there are eleven for every house.

Sense : There is no one who is not foolish one way or the other.

47. be'ni ga'yi tha'ny tu' boy gav ka'ny

The sister is (simply) butter and the brother a stone.

Sense : Sisters are as soft (in heart) as butter, towards their brothers, and brothers are as hard (in heart) as stone, towards their sisters.

[Comparative feelings of a brother and a sister for each other.]

48. be'yan* saban panu'ny vaazu'

One's own cooks to serve at others' parties.

[*Sab* is a row of guests particularly in a marriage party. Food is served by the cooks. A guest feels at home if the cook is intimately known to him.

*Var. (more popular) : **panu'nyan saban** (: at one's own party). —(Ed.)

Sense: A motion is carried through when supported by the mover's own party.

49. **be'y sund dod byamaa'nee**

The pain suffered by one person has no meaning for another.

Real pain is only his who is actually in trouble and no one else's.

Cf. D 2 and P 30.

50. **be'y sund ra'chhith nyapo'tur paan**
be'y sund va'lith nyathu'no'n paan

In bringing up another's child a person is still childless, in putting on another's garment a person is still naked.

[Things borrowed from others still belong to others.]

Comp:

1. *Borrowed garments never fit well.*
2. *Borrowed feathers seldom shine.*

51. **be'y sund shur mandal-vyo'th'**

Another's child looks broad-hipped (: quite fat).

Sense: It is the envious eye that sees the other's child fat, things belonging to others better.

52. **be'y sund vuchhith yivaan o'sh**

Tears trickle down the eyes (as the result of grief caused) by looking at other's happiness, and possessions etc.

53. **bichis chichihen tu' kaavas gojihen**

To the **bulbul** its tiny piece of meat (: worm etc.) and to the crow its kernel.

Comp :

1. *To every person his due meed.*
2. *To every saint his candle.*

54. **bichis nishi chichihen tu' kaavas nishi gojihen.**

From the **bulbul** its piece of meat, and from the crow its kernel.

Sense : To expect that the piece of meat shall be recovered from the **bulbul,** or the kernel from the **crow,** is sheer madness. They devour these immediately they pick up ; things therefore gone into the hands of others are not recoverable. The money gone into the hands of a miser, to whom the proverb relates, cannot likewise be made available for use again.

55. **bismillaahu'y galath**

Wrong pronunciation or wrong interpretation of Bismillah (in the name of God).

[All wrong from the very start.]

Idea : To meet with fortune's mishap at the very outset.

56. **boni muhul taarun**

To fit a wooden pestle into (the trunk of) a chinar tree.

Comp : *A hard nut to crack.*

57. **boy baa'yis pushpanaah**
boy baa'yis dushmanaah

A brother is a support to his brother and an enemy too.

Sense : Being born of the same parents. brothers are naturally each other's support. They

become enemies when differences arise in distribution of the ancestral property.

58. boozith zo'r tu' vuchhith o'n

Be deaf to what you hear and blind to what you see.

Idea: When you hear anything not worth repeating repeat it not. When you see anything not worth seeing, let no one suppose you have seen it.

[Let your lips be sealed.]

Cf. V 39

59. brago tonth chhai ha'j
natu' kyaah chhum syo'd

O crane! your beak is hooked. What have I otherwise straight?

[A person run down on all sides, or, a person dishonest and not straightforward, a crook all over.]

60. braare aasu'haa'n pakhu'
tsaryan hund gaalihe byol

If the cat were to have wings it would destroy all the sparrows seed.

(The winged cat would make the whole bird-kind extinct).

Idea: If undeserving people had recourse to potentialities the world would be no-where.

Comp: *Curst cows have no horns.*

Also Cf. Z 39

61. braa'r chhakh phaangaan

The cat is plaintively mewing. (:an ill omen).
[Trouble is brewing for them somewhere.]
Comp: *The writing on the wall.*
Also Cf. N 28

62. braa'ris athi gyav tso'd'

To place the pot (:pail) filled with ghee in the custody of a cat.

Comp: *To appoint a fox as jury at a goose's trial.*

63. braa'ry niyi siny da'j
tse' tu' me' har tsa'j

The cat has removed the packet of meat, and so ends the dispute between you and me.

Allusion: Probaly there was some altercation between husband and wife on the quality, quantity or cost of the meat purchased by the husband. In this altercation a cat jumped in and made off with the packet. The husband was happy, and in his happiness spoke these words which have become a proverb.

Sense: When the main cause of a dispute is removed, the dispute itself ends up.

64. brimyji chhaa'nt'is sumb 'myaadu'

A stomach no bigger than a hazel-nut, (that has no capacity to hold or digest anything big).
[Said of a person who is not fit to talk secrets to, who lacks proper reserve and blabs.]

Comp: *Wear the heart upon the sleeve.*

65. bronth'u' chhamb tu' patu' laar

A precipice in front and pursuit from behind.

Comp: *(1) Between two fires.*
(2) Between the devil and the deep sea.

66. bror thavun maa'rith

To kill the cat (the first day and live in peace). [To establish one's authority from the very beginning.]

Allusion: It is said that a husband, on some slight provocation, had, on the very first day of his marriage, ruthlessly killed his pet cat, in the immediate presence of his wife. This action disclosed how irate and merciless he was, and how unyielding and incosiderate he would prove if ever provoked. It had a terrorising effect upon her young heart. She, therefore, remained very cautious in her approaches to him, all her life.

67. buachhi vizi pho'hri,
nya'ndri vizi tha'thu'r

Hard crumbs (for food) in hunger, rough grass (for bed) in sleep.

Sense: When a person is bitten by hunger, hard and burnt crumbs are not a bad diet, and when over-powered by sleep, bed is no consideration (:it may be soft, rough or nothing).

[*phuhu'r* : hard and burnt layer of cooked rice sticking to the inside bottom of the utensil in which the food has been cooked. It is hard to digest and therefore, generally thrown away.]

68. bud'ų ka'my mor tu' look ka'my laasuv

Who ever killed an old man, and who ever saved a young one ?

Sense : Old age is no warrant for death, and young age no guarantee for life.

Cf. M 59 & Z 69

69. bud'ith tulun kisi nam

(The poor man) has cut the nail off his little finger in an advanced (old) age.

[Said in sympathy for a man doing something exceptionally remarkable in his old age when nothing like could be possible for him to do while young.]

70. bud'un tu' breth'un

To bacome too old (is) to grow senile (:dull and stupid).

The sphere of outlook generally narrows down with the growing age.

Comp : *An old man is twice a child.*

71. buhu'ry baayi hund kan

The ear of the lady belonging to the **buhura** class. [*buhur* : a community among the Hindus in Kashmir. The ladies of this community used to wear ear-rings of silver or gold, often too many or too heavy for their ears, which caused their ear-lobes to extend beyond usual length.]

Sense : The proverb, therefore, means to carry a point too far, to exaggerate a matter beyond appreciable limit.

72. **buji ga'yi tsith tas aav hith**

The old woman had a sprain in her back and she found an excuse.

Sense: To take advantage of a circumstance.

73. **buji niyokh bar sua ga'yeyi ma'sheedi**

The old woman was robbed of her door; (and) she proceeded to the mosque (to steal one from there to replace her loss).

74. **bumu'seenu'y zaani satu'ty su'nz t'uaph**

Only the earth-worm knows how hard the hoopoe bites or strikes.

Comp: *Only the wearer knows where the shoe pinches.*

75. **bo'chh nizyan nu' vaazu'vaan**
no'n nizyan nu' bazaazi vaan

Take not a glutton to a feast and a naked person to a cloth-house.

Sense: The fellows will feel miserable and be at their wit's end (as to what and what not to choose). They would like to have everything, and the glutton will, besides, over-eat himself.

Comp: *Let not the cobbler venture above his last (:go beyond the sandal).*

76 **bo'd' gav suy yas ba'd' buad aasi**

Great is he who possesses great wisdom (:is intellectually great).

77. **bo'd' ka'my ko'rukh kaaran**

What (is it really that) made you great? My achievements.

Comp: *We live in deeds, not in years.*

78. **burqu' rat'u'nai hath'**

Blisters (rising on the hands) without holding the veil.

[(Ladies') veils are generally made of thin and fine cloth. It is, therefore, unconceivable that it should ever blister the hand that holds it, and more so when the hand does not hold it at all.]

Sense: To get annoyed and irritated without cause.

79. **buth vuchhith bog**

A share according to the index of the face.

[Every person gets his share according to his own deserts.]

Used generally when facing disappointments.

Cf. N 34

80. **buthis tshu'nytos to'h tu' naar d'yakas ka'rytos namaskaar**

Throw dust (literally chaff) and fire at his face; (but) bow before his fore-head.

Sense: It is the man's fortune, and position etc. that count and not his ugly face.

Comp: *Judge the lion from his claws.*

CH

1. **chandas hyu nu' baandav**
   vuandas hyu nu' tirth

There is no kin like one's own pocket and no sacred place like one's own mind,

Sense: If one's own pockets are full kith and kin are not wanting; if one's own mind is pure, no need going on a pilgrimage.

Comp: *A fat purse lacks no friends, and a sinless soul needs no purification.*

2. **chaa'nis haakas chhaa paakuk haajat**

Does your **haakh** require hard cooking?
(:your *haakh* is so delicate that it takes hardly any time to cook). [a sort of ironic flattery]
[*haakh* (urdu saag): a very common vegetable in Kashmir.]

3. **chaa'nt'is animu' mathun**

To grease one's mouth with rice-water (gruel.)

[To cover up starvation (for mere shame).]

Comp: *To keep up appearances.*

Also Cf. H 45

CHH

1. **chham chhith' tu' chhe'maa kaa'nsi**

(Look at me, here) I have the chinz, and (don't you believe?) no one else has it.

[A silly show-off]

2. **chhaanas ye'li paanas pyath' pe'yi yeekili kani laagi suatsu'nytul/ vuastu'haaku'nal**

When the carpenter has to fall back upon his own resources (: shall have to construct his own house) he will use a grass-tube or a stem of **vuastu'haakh** for the roof-beam.

[*Suatsu'nytul* : a small paddy-grass tube six inches or so long. It is used by the women of kashmir in spinning. They thrust this tube in round the spindle, and when enough yarn is spun over it, remove it thrusting in another and so on.

vuastu'haakh : a fine, delicate, sweet sort of vegetable in Kashmir. It has very tiny leaves and tiny stalk.

yeekil : a huge and heavy beam used to support a birch-bark roof.]

Sense: A man realizes the value of money when it pinches his own pocket.

Cf. L 2

3. **chhaanu' ditu' dastaar paanu' behtu' vuad'no'n**

Bravo! carpenter, give away your turban (in charity) and go (lit, sit) yourself bare-headed.

Cf. G 5 & 6, and M 21

4. chhaanu' t'uakh rozyaa bo'stooris

Will the defect (in the wood-work) left unremoved by the carpenter (at the close of the work) remain (hidden) in a sack? (It will come to notice, sooner or later, one day).

Sense: No talk, however secret, shall remain a secret for long. It will leak out one day.

Comp: *Even the walls have ears.*

5. chhaav yith batu' daav yith kath

The rice-food (tastes sweet and is useful) when cooked well; otherwise it gives bad taste and impairs the health). A speech (is effective and strikes home) when time is ripe for it; (otherwise it is mere waste of words).

[To wait for the cat to jump;
To draw back to take a better leap.]

Comp: *Think before you speak, look before you leap.*

6. chhe'ly chhe'ly zaalun zyun

To wash (:to cleanse) the fire-wood respectedly first and then burn it (:put it in use).

[To make an extra-exaggerated show of one's chastity and stainlessness, often to throw dust in the people's eyes.]

7. chhe'niy* ma't' chhe' vazaan

(It is) only the empty vessel (that) gives any sound.

[*ma't'* : a large earthen vessel made in Kashmir for storing rice and other grains.]

Comp: *Empty vessels make much noise.*

* var. : tsha'ru'y...... —(Ed.)

8. chhe'ty tu' kru'hu'ny tsaaru'ny

To pick up the whites and the blacks separately.

[To examine a person closely for his faults.]

Comp: *To split hairs; to pick holes in.*

9. chhum tu' karas kyaah

I have (of course, lots and lots); what should I do with it?

[Reference to a person who has got so much more than he needs that he is unable to think out the right use of it, and spends it too lavishly, often in foolish ways and on foolish shows.]

D

1. **dabas pyath' drus**

Fall plus pollution of the raiments. (One thing on top of another).

Sense : Urgency followed by greater urgency.

2. **dagi ro's dod shaadi ro's vatsun**

Ailment without the pangs of pain (is the same thing as) a marriage-song sung without the nuptials.

Sense : To express oneself in pain, and to sing a marriage - song when there is no marriage under actual performance, are both meaningless shows, and proverbially synonymous. The first is mere affectation, and the second a mad performance.

[*vatsun* : a wedding-song.]

Cf. B 47 and P 30

3. **dalaah dalaah chhis divaan
yi chhi dalu'nu'y hu'nz kaa'm**

(1) (They) are thrashing and thrashing it. This is a job that requires thrashing and thrashing thoroughly.
(2) (They) are arguing and discussing it at great length. This is a point which requires arguing and discussing at length, to arrive at a definite conclusion.

(3) (They) are twisting and torturing it. This is a work the scoundrels alone would do.

4. **dayay diyi' tu' baru'nyaasu' talay**

Should God be pleased to give. He will give at a person's own door-sill.

[No need seeking or begging at others' doors, or wandering from place to place.]

5. **dayay diyiy tu' poshakh nu' rat'u'nas**

Should God give you (: grant you His Grace) you will be overwhelmed. (Your receiving capacity will not be equal to His giving strength).

Comp: *(1) If your luck is in, it is in.* (2) *It never rains but pours.*

6. **dand braku'ny**

To grind one's teeth.

7. **dandu' vazun**

The striking of the teeth, chattering, gnashing the teeth.

[Said generally about the members of a family whose nature it has become to find fault with one another, and particularly about the husband and wife who always quarrel with each other for some cause or no cause.]

Note: Sometimes pronounced **daandu' vazun** which makes no sense.

8. **danu' muanji kanu' mo'nd'**

A heap of unhusked rice grains in place of a heap of money.

[To be content with a handful of grains when luck does not favour a person with a handful of coins.]

9. **daphtam tu' pakai**

Tell me and I shall walk.

[I shall do what I am told to and nothing more.]

A bid-me-do-it sort of fellow, lacking initiative and intelligence.

10. dastaarkhaanu'ch a'd'ij

The bone (munched) at a luxurious dinner table.

Sense: Said in respect of a person who having had a few chances of dinner at some luxuriously laid table, has no more taste for his simple home meal. Hence, a mad craving for luxury and consequent repugnance towards one's own contented life.

11. datan batu' tu' tsaakan phaaqu'

Nice food (or expectation for nice food). while ploughing and starvation when harvesting.

Sense: A pitiable cry of a farmer, who, while ploughing his fields in the spring season, entertains many a great hope for plentiful harvest the following autumn, meets disappointment when unexpected torrential rains either wash away his crops altogether or render him unable to collect the harvest before it is damaged by the rains.

12. dyad ti bajaayi vaa'liday

dyad is as good a word for mother as **vaalidaah** is. (The former is Kashmiri, the latter, Persian)

Comp: *Call the rose by any other name it will smell as sweet.*

Also Cf. T 18

**13. da'chhini athu' khyo'n
tu' khohvu'ri athu' vaguv tsat'un***

To eat with the right hand, and to tear to pieces with the left hand, the straw-mat (on which seated to eat).

* **Variant:** *pe'th'y khyo'n ta'ly vaguv tsat'un:*
eating (somebody's) food openly and simultaneously damaging (his) mat (secretly) beneath. —(Ed.)

[To eat a man's food and abuse (:defame) him.]

14. da'h dos da'h dushman

(To every person) ten (are) friends (and) ten (are) foes.

[Ten represents any number.]

Sense: No one should suppose he has only friends and no foes.

15. da'h gaz so'n kyaah
da'h gaz vuagun kyaah
or
da'h gaz tah kyaah
da'h gaz baalaakyaah.

What should it matter if it is ten yards deep or ten yards shallow, ten yards down or ten yards up, ten yards low or ten yards high?

[To a self-styled wise man this is no difference. To him the distances are simply equal (either side). Foolish wit.]

Allusion: A man going through a village saw some villagers gathered round a well trying to rescue a boy who had fallen into it. This interested him. Watching, therefore, keenly what they were going to do, he saw, they got a rope which they dropped into the well from one end. They instructed the boy to take hold of it and tie it firmly round himself. In the next moment pulling the rope from the other end, they got the boy safely out.

Some time after, he saw a boy somewhere on the top of a tree unable to climb down without some assistance from below. The people living near about had gathered there on spot, but all dismayed. How to get the boy down was a problem for them. The

boy had cut all the branches of the tree starting from below right to the top, and there was no foot-hold left. The man whom the boy-from-the-well episode had made wise smiled to himself, and smiled at them for their very consternation. Posing himself before them as a wise man he asked them to arrange at once a rope long enough to reach the top and throw it towards the boy at one end. They acted accordingly. The boy was then instructed to catch hold of the rope and fasten it tightly round himself. These followed the great pull from the other end at his next advice. The boy was dragged down (and dashed to death). When the people interrogated him about the fatal consequances, he smiled again, saying that the point how to get the boy down was all that he was concerned with. His plan in that respect had not failed. Narrating to them the boy-from-the-well episode he boasted of his wit in the words that have become a proverb.

Sense :

1. When a person is drowned somewhere in the river, the question whether the water was deep or shallow carries no sense.

2. When a dispute arises in distribution of the ancestral land, the question of the upper or the lower levels of the plots should be amicably settled, and not allowed to stand in the way of peaceful settlement.

3. A few advantages or a few disadvantages either side should always be overlooked.

16. daah lo'b tu' baah la'b.

Cremation done is **dwaadashee** gained.

Sense: If the dead body is peacefully and duly cremated it is as good as *dwadashi* performed.

[*Dwadashi* called also the *Vishnu - shraadha* ritually is a 12 - day shraadha ceremony performed in the name of the dead parents. This is regarded as the highest service a man can do his parents after their death. Only a few are able to perform it.

Reference is to the times when cremation becomes difficult such as in wide-spread epidemics, enemy-raids etc.]

17. daana' byo'n tu' paanu' byo'n

(Maintenance of) separate independant kitchens (brings about) separation in bodies and minds.

Sense: A common kitchen means a common cause, a common interest, agreement of hearts, mutual love and respect, a brother-hood. When the members of a family start separate kitchens, it goes to indicate discord among themselves. They begin to hate one another.

18. daaras phaat'u'vaan panunuy po'n.

A log (of deodar) is split in parts by means of the wedge made of the same wood.

Comp: *Diamond cuts diamond.*
Also Cf. K ~~65~~ 64

19. daav yith kathu' chhaav yith batu'
[Same as Chh 5.]

Sense: To strike the blow decisively at the appropriate moment.

20. draag chhunu' rozaan daag chhu rozaan

Famine stays not, stain sticks for ever.

Sense: There may be extreme scarcity of food products in a place at any time, but it does not continue so for ever. Conditions do change and plenty flows in over again. The stain remains there: the wound inflicted by hurting the feelings does never heal.]

Comp:

The stain stays there, ever fresh and fast,
Buried deep in bosom, till life should last.

21. **draayas he'ni tu' myoolum nu'**
draayas ku'nu'ni tu' po'kum nu'

When I sought to purchase, the thing was not in the market, and when I endeavoured to sell there was no market for it.

[Disappointment both ways.]

22. **daa'ndy khe'yi patu'j**
panu'ny khe'yan ma'ndu'j.

The bullock devoured the grass-mat; it ate up its own buttocks or hips.

[A foolish person spoils his own cause, only harms himself.]

23. **draa'lydu' su'ndy da'h saas**

The miser's ten thousand.

Sense: A miser goes on hoarding his wealth all his life. Naturally either a thief steals it away or his sons spend it wastefully after his death.

24. **di thaph tu' ni dastaar**

Seize the turban and be off with it.

[A hasty catching of anything (grabbing).

An act or state of lawlessness.]

25. **dil chhu sheeshu'**
yuth vuchhu'haa's tyuth vuchhiy

Heart is a mirror. It will look upon you as you look upon it.

[Heart is a glass, keep it or break it.]

26. **dilu' mandu'lu'ny baa'sh**

Just like **dilu' mandal** (of the days gone by).

Allusion: *Dilu' mandal* was a person so talented as to earn both to spend and to save. Counting his savings one day, he found that he had amassed a huge sum of rupees one lac, in hard cash. Master of such a big amount at once, he was so intensively overjoyed that he lost his head with it and never recovered.

Comp: *Violent delights have violent ends.*

27. **divaan kat'as noon zan**
nivaan kat'as moon zan

(When luck is in favour, it) gives (: thrusts everything upon the man) like salt to the sheep (: down the sheep's throat); (when not in favour, it) takes away (everythiug) like wool from the sheep's body (: leaves not a rag upon the man's body).

28. **divu'taahu'nu'y chhi raakhyas zyavaan**

Rakhshasas are born of the gods.

Sense: It is not necessary that bad sons should be born of only the bad fathers. Sons of great saints and great personalities have often been wicked (bad).

29. **do'h gav tu' ko'h gav**
pachh gav tu' vachh gav
ryath gav tu' khyath gav

One day gone by, it forms a mountain; one fort-

night gone by, it becomes the woman's breast; one month gone by, it is a thing eaten up.

Sense: When you drop a thing at some place and do not care to get it back the same day, it is as difficult to recover it the next day as to remove a mountain. When you leave it there for a fortnight you cannot lay your hands on it or claim it without ~~infancy~~ infamy. Should you let it remain there for a whole month, it is gone for ever, never recoverable or even claimable.

30. dolu' vuchhun

To eye (a person) askance:
[To look at a person with suspician.]

31. doori doori marts meth'aan
nishi nishi (nakhu' nakhu') naabad t'yathaan

Pepper tastes sweet (or sweetens) from afar; sugar tastes bitter (or catches a bitter taste) when too near.

Comp: *(1) Absence sharpens love. (2) Too much familiarity breeds contempt.*

32. dyun chhu dilaavaree
hyo'n chhu jodooga'ree

To give (: to lend, to loan) is bravery, to recover, a magical performance (: an art, a tact).

Comp: *Loan oft loses both itself and friend.*

33. dumat'as reenzy

(To throw), marbles at (: a hard substance).

Sense: Such throws only rebound and often hit back the thrower himself.

The words are used proverbially when an advice fails to produce the desired effect, or goes unheeded.

[An advice falling upon deaf ears.]

34. **dushman chhai panu'ny yad'**

Your (main) enemy is your belly.

Sense: The belly must be properly fed or it will upset a man any moment, and it is for the belly's sake that a man has to swallow many a bitter pill.

35. **dushman nai chhuy tu' pitur ti chhuynaa**

If you have no enemy, have you not a **pitur** either?

Sense: *Pitur* is the worse enemy.

[For *pitur* cf Tsh 1 and also P 59]

36. **dushman nai tu' shenkun kyaah**

If (he is) not any enemy why (should he) be so suspicious?

[When doubts arise it means intentions are hostile.]

Cf. Ts 18

37. **dushman te aasi bozun gatshyas**

Give thine ear even to thy enemy.

[It is right to be taught even by an enemy.]

38. **duadas ka'nd'y tsaaru'ny**

To pick 'thorns' in the milk.

[To find fault even in the right action of a man.]

Comp: *To split hairs.*

39. **duadu' babu' yini ba'rith**

Breasts swelling up with milk.

[Deep affections of the breast bursting forth.]

40. duadu' galyan too'ru'

(To feel) sudden shivering while sucking mouthfuls of milk (from the mother's breast)

Sense: The words express sympathy for

(a) a baby whose mother suddenly passes away, or catches some infectious disease on account of which the baby has got to be weaned from the mother's breast.

(b) a grown-up person whose growing youth has been marred by some sudden circumstace.

41. duadu' soo'ty chhe'lith

Duly washed in milk,

Sense: Used generally in the case of a loan. It means a solemn promise to pay back the loan to the last farthing.

42. duan baatsan hu'nz *har ga'yi va'hraa'ts rood

The quarrel between husband and wife is just a shower of rain in the rainy season (: torrential, short-lived and life-giving).

[It rains in torrents but gives new life to the vegetation dried otherwise by the summer's heat.]

Sense: Lovers' quarrels are a renewal of love.

43. duan gaad'an tshu'nu'ny vuath

To jump (into a river) for two fishes at a time.

[To attempt to do two things at the same time.]

Comp: *To eat one's cake and keep it.*

Cf. Z 22

* Var.: duan baatsan hund krood gav va'hraa'ts rood (: the anger between.........) —(Ed.)

44. **duan salaah tryan vaavyalah**

Two together agree, three repent the alliance.

Sense: Two people can easily remain friends, but a friendship of three often ends in separation and pain. When there are three in a party they are feared to go, at times, two and two together, and finally ruin themselves.

45. **druagi hu'nz druagi ~~loor~~ moor**
yitshu'y maa'j titshu'y koor

The **Drogi** stick (grown out) of the drogi plant. The daughter is just the image of her mother.

[Like mother, like daughter.]

[*Drogi* is probably a plant. Its exact meaning is not known.]

Sense: The proverb indicates that a mother is responsible for the future conduct of her daughter. If therefore the daughther goes wrong, any time, blame is put upon the mother. The daughter is every inch the mother herself in ideals, actions and outlook.

46. **druagi mualu' hyuotum tu'**
shruagi mualu' kunum

I paid too high a price for what I sold too cheap, (Literally: I purchased at the highest rate and sold at the lowest).

Sense: *Ordinarily* it would mean, I incurred loss where profit should have been made. *Mystically* it means, the human life is a hard-earned thing, and man expected to strive in a manner so as to make himself worthy of it. In this mission, he generally fails and thus so dear a life is simply spent up in false persuits.

47. **do'by su'ndy palav nanaan yeez do'h**

The washerman's own clothes come out (to be seen) on the Id day.

[On other days he makes use of the customer's clothes. As all these have got to be returned for use by those to whom they belong, on the Id day, he has no alternative but to use his own.]

Idea: The true nature of a man reveals itself sooner or later one day. It cannot remain under a false cover for ever.

48. **do'gy hyath ti baaru'vu'y**
do'gy dith ti baaru'vu'y

To complain when receiving the blows and to clamour when giving the blows.

[The malicious character.]

49. **do'gy hyath ti baaru'vo'y**
na hyath ti baaru'vu'y

Endure the blows (rebukes) or endure not, the complaint is there.

[*do'g*: a hard blow with a closed fist as in boxing. Hence chastisement, rebuke.]

Sense: The unfortunate position of a dependent whose master is in the habit of making complaints and rebuking him every time. The poor fellow may tolerate it silently, or at times rise in revolt, the situation for him does not improve.

50. **dro'guy gav shro'g tu' shro'guy gav dro'g**

The costlier is, in fact, cheaper, and the cheaper, costlier.

[Costly things are generally good stuff and therefore ultimately cheap.]

Comp: *The cheaper buyer takes bad meat.*

D‘

1. **d‘yakas d‘oony phut‘u'ru'ny**

To break the nuts on others' fore-heads.

[To be proud of one's fortune and rude to others, to consider one's own self invulnerable, and mind no one.]

2. **d‘yaku' ba'd‘ koor aayi**
baanan la'j th‘asu'raay
vukarma'ny koor aayi
vuth‘an la'j phisu'raay

The lucky girl came in, the utensils clattered; the luckless girl came in, the lips were in rapid motion.

Sense: In its limited sense it may refer to two girls of the same house, married in two different families, one favoured by luck, the other luckless.

In general sense it refers to the rich and the poor, the lucky and the unlucky.

When a rich person (it may be man or woman) visits the house of a relative, the whole house is overwhelmed with joy. Its members, one and all, feel themselves highly honoured and exalted. All sorts of niceties are prepared and presented to win his or her pleasure. The utensils and the plates consequently clatter in handling round. When, on the other hand, it is a poor luckless person visiting, the members of the house feel themselves disturbed by his very appearance. They express their inner perturbation between themselves by rapid movement of their lips looking at one another.

3. **d‘yaku’ vusu’rith chhunu’ kaanh kaa’nsi vuchhaan**

No one bares the fore-head of anybody to see (what is written thereon).

Idea: The destiny of a person cannot be desciphered.

The aphorism has special reference to and application in match-making programmes. The parents of the would-be brides and bride-grooms accept or reject a proposal on mere face value (: position in life, rank, status, connection etc.) of one another. The unknown future, the destinies of the brides and the bride-grooms, believed to be written on the fore-heads, cannot be read. These remain always unknown and, therefore, are ignored.

In all matters it is only the appearances that count.

4. **d‘a’nby veri kalu’ kreri**

(To jump) head foremost into a well (: to run all risks) on a child's account (: in the interest of one's own children).

Cf. D‘ 8.

5. **d‘enbu’ heetu’ nadu’ryan**

(To be looking about) for the lotus-roots under the pretence of (looking after) the floating fields.

[False profession of purpose.]

6. **d‘oombaa je’jeer tayaar saa’bo**

Where is the **hookaa,** you d‘oomb? (Here), sir, ready (for use).

[*d‘oomb*: an outcast. Here, a silly fellow; a person who is always ready to do any

work but his own, to run all sorts of errands for people other than those to whom he belongs by birth, just the Rip Van Winkle of Washington Irving's tale.)

7. **d'oombu' shuryan khuakhu' baa't'y**

To talk ghosts and goblins to the children of the doombs.

[*d'oomb*: a class of people of very low origin, the so-called untouchables or out-casts in a way. They, generally, have to live outside the populated parts of the villages, far away from the village folk. The villagers employ them in looking after their cattle while grazing in the surrounding meadows during day time. Theirs is thus a very hard life to manage and live. At times they have to face fierce animals like bears, wolves and lions and fight them out. Thus bred and born in most difficult surroundings, and engaged in daring situations, they grow naturally to be strong, bold and courageous, both in body and spirit. Fear would not approach them or touch them. If, therefore, any person would even talk to them about the ghosts and the goblins, or the evil spirits, he would be only making a foolish show of his own weak-mindedness. This talk cannot frighten them.]

Sense: To confront a person who is more than a match for the confronter himself.

8. **d'o'mb panun tshu'nyaa kaanh ka'd'ith**

Will any one cast off his own womb?

[*d'o'mb*: womb: child. To every person his own child is as dear as his own womb.]

Sense : Children are so dear to their parents that the latter would do anything, and run any risks to ensure the children's welfare, even though the children may be unmannerly any time. The question of abandoning them does not arise.

O

G

1. gabi buthi raamu' hoon

A wolf bearing the face of (:looking like) an ewe.
Comp: *A wolf in a sheep's clothing.*

2. gagu'ri dini tsaapu'ni

To give a person, as it were mice to eat. (To say something not tolerable).
Comp: *A red rag to the bull.*

3. garazmand devaanu' / garaz o'n

A person having selfish motives is (proverbially) mad or blind.

[Self-interestedness makes a man mad or blind.]

4. garaah dyutmay haa'vith
laraah byooth'ukh traa'vith

I showed you the house and there you have been lying at full length.

[To introduce a person in a sphere where he loses remembrance of himself, and acts unbecomingly and uuworthily.]

5. gari nu' bar tu' pe'nji kaath'kar

(A man) has no door in his house, yet (he wants) a fencing about the terrace.

[Has greater interest for the terrace than for his house.]

6. gari nu' gaash tu' ma'sheedi tsong

(A man) has no light in his house, yet (he goes to place) a lamp at the mosque.

[Attaches more importance to the mosque than to his house in absolute darkness.]

Comp: *Charity begins at home.*

Also cf. Chh 3 and M 21

7. **gari ti haakh pari ti haakh**
naahqay zuvu' gari draakh

Haakh at home and haakh abroad,
Why man alive! did you leave your home?

[*haakh*: (Hindustani *saag*), a common and cheap vegetable in Kashmir.]

Idea: It is a folly to seek from outside what one cannot produce at home.

Cf. Y 23

8. **garu' karyaav ani tu' kaani**
garu' raavur maan-maani

A house could be managed (:kept in perfect order) by (even) a blind woman and a one-eyed woman.
The house was spolied by non-co-operation.

Sense: It looks rather strange and unexpected that a blind woman or a one-eyed woman should be able to keep the house in perfect order. The aphorism holds that such things have happened and are happening everyday. It is the non-co-operation, the party factions among the members of a house that spoil the harmony and the integrity of the house resulting in disorder and ultimate ruin. The strength of a house lies in the intelligence of its members and their mutual co-operation.

Comp: *A house divided against itself cannot stand.*

Also cf. K 2

9. garu' pyath'uk zaamtur gav baru'taluk hoon

A son-in-law bound (by special marriage contract) to live in father-in-law's house, is (like) a dog (chained) at the door.

[He loses his position and commands no respect there.]

Comp: *Too much familiarity breeds contempt. A constant guest is never welcome.*

10. ga'nyshas kun pachi

To (raise) a plank-wall upon Ganesha.

[To ignore Ganesha.]

Sense: According to the Hindu religion Ganesha is the deity competent to receive the first and the foremost homage, worship, oblation etc. in each and every religious ceremony, whatever, whenever and wherever performed. To ignore Ganesha, therefore, means to ignore the first preliminaries, the first essentials, and it is in this sense that the proverb stands in general use.

11. ga'r barnas beem

(To be) in constant dread whether or not one can live a moment longer.

[*ga'r*: 2/5th of an hour, used in the sense of a moment.]

Sense: What use making long-range plans, the life being so uncertain?

12. ga'reebas go'bur zaav o'nun kati

A son is born to a poor man. (The question arises) whence he got it (as if he had no business to have one).

Sense : The indication is that if a poor man, ever by chance, gets something substantial, there are people who, for mere jealousy, begin to investigate into the source of it.

13. **gareeban dareyi rozu'**
do'h ga'yekh ba'd'y

Poor men observed fasts ; days turned unusually lengthy.

[*rozu'* : Religious fasts observed by Mohammadans during the month of Ramzan. These fasts are broken at the close of the day.]

Sense : When luckless persons start doing something to ameliorate their condition, numberless obstacles and difficulties come their way to block progress.

14. **gaad'an manz gurun**

A small male mackerel among many female fish.

[A single boy born in a family among many girls.]

15. **gaamu' gand'**

A village knot. "A Gordian Knot"

Sense :

1. a knot tied by a villager, too intricate for others to undo.

2. (In relation to a game played by children in old days) A party of children sat together and spoke riddles among themselves. A definite condition was laid down that if all others failed to solve the riddle, the speaker of it would himself supply the answer provided that a village was awarded to him by name. Unless, therefore, this condition was fulfilled the answer was not disclosed.

This was the gaamu gand' (:the knot; the condition of the village-award).

[It may be observed here that this game had, besides the fun of it, another and greater advantage. Children thereby acquired ample knowledge of not only the riddles but also of the villages with geographical position thereof, in their early childhood. It sharpened their intellect for future years.]

Idea: To create obstacles. To put forward conditions so as to put the other party in a fix.

[To tie up a person in an amazing knot.]

16 gaashas gat'u'

Light turned into darkness. (Covered in darkness where there is all light).

[Said of a person who, in his foolishness, cares not to avail himself of the bright and happy environments. There is a saying in Persian meaning, "those living near Ganga (the Ganges) do not appreciate the value of Ganga."]

17. gaasu' baa'ris at'u' tshe'nyam karas kamichi

My shoulder-strap holding the load of grass, has, alas, given way. Of what (stuff) shall I make a new one?

[The man has, in his possession, a full load of grass, and still he is at his wit's end to find the wherewithal to wind a rope. The idea of the grass does not strike him.]

Idea : Extreme embarrasment caused by a petty mishap.

18. gaav chaa'vyzyan vo'tsh ra'chhyzyan

(You are advised to) milk the cow (and) rear the calf.

[The two axiomatic sayings though apparently independant of each other are put together not without reason. In ear-marking the milk for human consumption the poor calf is automatically deprived of its mother's milk. Now therefore to save it for the plough other feeding arrangements, proper and suitable, must be made simultaneously, to which attention is, wherefore, immediately drawn.]

Sense :

1. Cow's milk being the best nutriment for man right from birth to death, the advice "milk the cow" is intended to impress that the cow should be milked regularly, cleanly and deftly so that she gives down its milk with readiness, does not keep it back or diminish it and that she does not dry up prematurely. As for the calf, the intention is that it should be reared with every care so that it grows into a healthy and strong bull, for upon the bull depend all the agrarian fields, particularly the food grains which are unavoidably essential for human life.

2. You can take the best out of the mothers but see that the children are brought up in a manner that they become fitting sons of the soil.

19. gil ti kaanchhihe daanyay (byollay aasihes)

Gil would also aspire for paddy (if she had the seeds).

Sense : Ordinarily it would mean, one could do a lot if one had the means. (Cf. T 10) The proverb, however, is used to ridicule a person who behaves in a manner not worthy of himself and, therefore, not tolerable.

(Cf. H 39)

Gil* is a lady's name, but the proverb applies to both the sexes.

20. gojiga'ly tsyalu'ny

To thrust mouthfuls of kernel down the throats (of the opponents).

[To say the bitterest things in the face. Used generally among women, between themselves when confronting one another.]

21. goor vanyaa duad myon chhu tso'k

Will a milk-man declare his curd sour?

[No dealer will declare his commodity below the mark. Every dealer will say "all his geese are swans".]

Comp: *Nobody cries stinking fish.*

22. graku'vu'nyan baanan sheen

(To throw) ice into the cooking pots when (the food is) in (its) boiling state.

Comp: *To throw cold water on a scheme.*

23. graakhay meli tu' gelun tsali

If one gets the right customer, all ridicules and mockeries will disappear.

Sense:

1. If one gets the right partner (of life) all upbraidings and reproaches will vanish.

2. If two parties agree, no one has any business to find fault.

[Generally applied in marriage - making schemes.]

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*Gil: also a tiny water-fowl found in paddy-fields under water. —(Ed.)

24. guanu' khuatu' guanu' doosh

Vice of virtue (is feared at times to be more pregnant) than virtue itself.

[Some remedies are more grievous than the perils.]

25. guasaa'ny to'mul

Rice grains collected by a mendicant.

[Having been obtained in handfuls, by begging from numerous quarters, the total quantity of rice collected by a mendicant is naturally a mixture of numerous sorts.]

Sense :

1. Children belonging to the same family having different bents of mind.

2. A party, an assembly, of persons belonging to different schools of thought, possessing different ideals and idealogies, and preferring therefore different approaches to a common problem. A medley, a combination of persons or things that cannot hold together.

26. gur bad'aan chon
daanu' khyavaan myon

It is (after all) your horse getting fat, (and) eating my grains (:I only feed him for a time).

Sense : A father would say this to his daughter's husband or the husband's parents when the latter raise objection to his detaining her at his own place, sometimes. It means that a girl is, by all canons of law, a subordinate member of her husband's house. Her father, at times, feeds her at his own place only to see that she keeps quite fit.

27. **gur chhunu' khyavaan zab**
ye'li nu' pe'yas te'li khe'yi paanay rab

The horse does not eat (:refuses to graze on) the dry herbage; (leave it alone), it will eat mud when it gets nothing (to eat).

Comp :

1. *Hungry dogs will eat the dirty pudding.*
2. *Hunger is the best sauce.*
3. *Want removes pride.*

28. **gur nu' kuni tu'**
nakhaasas mual/naalu' khuar

The horse is no-where (:is yet to be procured) whereas the market is being probed and shoes sought for it.

Idea : To proclaim success before it is achieved.

Variant : The proverb should perhaps read : **gur nu' kunun tu' nakhaasas mual**

meaning : **the man does not in reality want to sell the horse, yet he is probing the whole market, for the price it would fetch.**

Sense : Mere show and mere fuss.

29. **gursas maa'l tu' tso'd' hyath pa'tykiny**

Appetite (:eager desire) for butter-milk (obvious on his face) ; yet holding the pail behind his back (in hiding).

[Said of a person who shows outward disinclination towards a thing, and is yet eager to receive it if offered.]

Sense : Artificiality of manner; affectation.

30. **guryan laajekh naal**
tu' khar dra'yey pad'ar daa'rith

While the horses were being shod donkeys rushed in with hoofs forward (for being shod).

[To thrust oneself in line with the fortunate or advanced people.]

31. **guryan nu' poshaan**
tu' lya'z phalyan chob

Not able to bridle the horses, (one) lashes the horse-dung.

Sense: Finding oneself too weak to confront a stronger person one is apt to come down on, or unleash one's wrath upon a weaker person.

32. **gyav khyanay chhanu' gardan muat'aan**

The neck does not grow fat without 'eating' the ghee.

Sense: The fattening of the neck means becoming haughty and conceited. The saying indicates that if a man has grown fat, haughty and conceited, there must be some cause, some sure back-ground that has made him so.

Variant:

gyav khyavaanu'y chhanu' gardan muat'aan

The neck does not grow fat immediately on eating ghee, (;it must take its time).

Idea: an action, whatsoever it be, produces its result, one day, in due course of time. It is not necessary that it should have immediate ~~effetc~~. effect

Cf. M ~~15~~65

33. gyavas tu' kanu'haa'pini ru'sh

(:antipathy) Abhorrence as the ear-wig (:forticula) bears the ghee. forficula

[Extreme hatred.]

34. gyavu' haa' tu' gyav khyav braari

I would gladly sing, but (alas!) the cat has eaten up the ghee.

gyav : ghee and also to sing.

Sense : An excuse to shirk work.

Cf. V 5

O

H

1. hakh nu' paathi tu' yanaam

Not even what is my due, you say a reward.

Sense : Efforts are being made to deprive me even of my legal dues, and you are talking of a reward being given to me.

[No appreciation.]

2. halay no d'alay no panu'nehani tsalay no

I will not move, I will not step aside, I will not fly away from what is really me (and mine).

Sense : I will keep firm on any view-points and budge not an inch from the stand I have taken (in the matter).

[A person arrogantly obtinate and inflexible.] Cf. H 4

3. halyan baanan vuku'ry th'aan hivyan hivy samkhaan

Bent and broken pots catch lids of the same shape (:both are mis-shapen and deformed), (and so) likes meet likes.

Sense : The proverb applies, in particular, to husband and wife who live a "cat and dog life," and, in general, to the querrel-some parties of equal strength and similar mischievous bent of mind.

4. han han galaan panu'nyhan nu' tsalaan

(A man) wastes by degrees, but what he has once made his own (:taken into his head to do) he will never give up.

[Applied to cases of rascality only.]
Cf. H 2

5. **hyad'un gelun paanas melun**

To mock others is to make one' own self mockable.

6. **hyanay aasyay tu' khyanu'y mashas**

If he has the prudence to receive the warning he will forget even his meals (so careful will he be in his work in future).

7. **hyanu' aav tu' khyanu' aav**

Got in (: into the plate) and got himself eaten up.

Sense: Involved in complicated situations (generally in household affairs) one is most often unable to have one's senses about oneself and goes mad.

8. **hyandu' ryandu' pony chath (aamut)**

(Seems he has returned) having drunk the waters in India and abroad.

[A person who has travelled much and seen much of the world, who has gained experience by a long wandering. Generally ironical.]

9. **hyang aas nu' tu' vatshu'ru'y chhe'**

(Because the cow) did not grow its horns, it is supposed to be still a calf.

Senes: Growth of the horns is no criterion for a grown-up cow. Hence, a childless woman who behaves like a little girl at an age when she should have had children. For this behaviour she is generally regarded with scorn.

[The proverb applies to males also.]

10. hyangan mya'ts la'dith

With clay on the horns (like a bull).
[Clay or hay on the horns is the sign of a dangerous bull; hence to show oneself in a fighting spirit.]

11. har kar har kar
ha'r vizi suar kar

Quarrel you may (if you will), but when you quarrel mind the result, or stir up.

Comp: *Beware of entrance to a quarrel, but, being in, bear that the opposed may, beware of thee.*

12. haraamuk maal haraamu'chi vati

Whatever is got by evil means is spent also in evil ways.

Comp: 1. *Ill-got, ill-spent.*

2. *Dirty money goes as easy as it comes.*

13. harmuakhuk guasony

The **Sadhu** (:hermit) of the **Harmukh** peak.

Allusion: It it said that, long long ago, a sadhu attempted to climb the Harmukh peak. In this attempt, much to his surprise and chagrin he found himself, every morning, at the very point of start, up-hill, during the day-time. His progress towards the ascent was thus, every day, virtually nil. All his endeavours were fruitless.

Sense: When a person (a boy in his school days particularly) makes no progress in his work, he is termed "the hermit of the Harmukh peak."

Comp: *Penelope's web.*

14. **harphas gavaah tu' me'nd'is she'reekh**

To watch closely (like a spy) what one says, and also share (:have a part of) his meals.

Sense: 1. A hanger-on. 2. A foe in the guise of a friend; a blackguard. 3. A spy who professing sympathy eggs on his victims.

15. **hashi hu'ndy ti paantsh do'h**
nuashi hu'ndy ti paantsh do'h

The mother-in-law has her five days, and the daughter-in-law also hers.

Sense: No one can claim superiority as his absolute right throughout.

[Every dog has his day.]

16. **hasytyan guryan zeen (karun)**

To saddle the elephants and the horses.

[To make preparations for some big shows.]

17. **hath ga'ry naa'nee kath gari chhakh**

O Grandmother of a hundred houses (: vistor to every house), what house are you in (: where shall you be)?

Comp: 1. *Here, there, everywhere.* 2. *A rolling stone.*

Also Cf. V 23

18. **hatu' honi khyatu' zang**

Here dog, is my leg. Eat it up (: bite it).

Sense: As only an insane person will offer the leg to a dog (to be bitten), the proverb means, to meddle in other people's affairs

and knowingly bring trouble upon one's own self.
[To invite trouble.]

19. **hatu' juv poontshuv**
me'ti hyatu' manz

Here, good man ! is my pice (:boat hire), have me also in (: board me in).

[The proverb portrays a Kashmiri lady asking a boat-man to take her also abroad, when it is obvious that the boat is already loaded to the full.]

Idea: 1. To force oneself in, somehow, where one has no business to be present.

2. To desire or make an effort to assert oneself as a somebody instead of a nonentity, when one is usually ignored, passed over or laughed at.

Comp: *To poke one's nose in.*

20. **hat'i vo'th tu' mat'i kho't**

What goes down a man's throat leaps back over to his shoulders (:hangs upon his shoulders).

Sense: When a person approves of a thing it means he accepts it to all intents and purposes, and has, therefore, got to shoulder its full responsibility unflinchingly.

21. **havaa'liyathay aasi tu'**
vanu'kyan haapu'tan soo'ty
havaa'liyath nay aasi tu'
garikyan nu' baatsan soo'ty

If there is anything in reserve for a man (as the fruit of his benevolent actions) he can have it even from the forest bears, and if there is nothing, he cannot have anything even from his own home people.

Sense : Man eats but fruits of his own actions.

22. **haal matu' pru'tshtas**
ruayisu'y vuchhtas

Ask him not how he is; mark his face.

[His discomfort is visible in his face].

Comp :

1. *His face reads more information than his tongue can speak.*

2. *Face is the index of the mind.*

23. **haalav galan naa tu'**
daanyas d'aah ka'rith

The locusts shall surely die (:disappear) but after they have destroyed the paddy crop.

Sense : Remedy comes often too late.

24. **haapath yaaru'z**

The bear's friendship.

[A wild-beast's fondness in which there is, for the person fondled, every danger of being squeezed and kissed to death.]

Allusion :

A man and a bear cultivated friendship with each other. One day the man lay asleep and the bear stood by his side to watch that he was not disturbed in his sleep. A fly happened to sit on the man's nose. The bear not tolerating it slashed it with its paw with the result that the man's nose and the face were badly mauled.

25. **haaputh karihe naa tsuachi**
ot'ay aasihes

Why should not a bear make bread if it had the flour ?

[One could do a lot if one had the means.]
Cf. G 19

26. haari ho's tu' dro'g*
mo'hri ho'st tu' shro'g

(A time comes when) an elephant (can be had) for a petty cowrie, (it) is still (considered to be) too costly. (Time comes again when) it costs a **mohar** (: a huge amount) and is (considered) still too cheap.

[Necessity counts not the cost.]

27. haari tu' totas vanun

To talk to the myna and the parrot (birds much sung of in poetry).

Sense: To sing the pangs of separation.

Comp: *A voice in the wilderness.*

28. ha'keemas tu' haa'kimas nishi rachhtam

(God) save me from the physician and the state official.

[A most common prayer soliciting God's favour to save the supplicant from diseases and from evil doings which are punishable under the state law.]

29. ha'sy ya'd' gaasu' gya'd'

A petty bundle of grass for the elephant's belly.

Sense: An elephant needs much more to satisfy its hunger. Hence a person who is, by nature, not easily satisfiable, or whose requirements are very large.

Comp: *An eagle does not catch flies.*

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*Variant: haari ho's tu' haar nu' kuni
[An elephant (selling) for a cowrie, but the cowrie nowhere (available).] —(Ed.)

30. ha'ty hoony khyomut

Eaten by a hundred dogs. A person engaged in more than one job at a time.

Comp: *To have too many irons in the fire.*

Also Cf. T'2

31. haa'nz maa'rith kaa'nz kaa'rith

A boatman (behaves well) when beaten, and the fermented rice-water (becomes wholesome) when boiled.

32. haa'nzav he'chhey zaal
tu' gaad'av he'chhi vuat'u'

The fishermen learnt the device of making nets; the fishes learnt to jump.

Sense: Every manoeuvre has a counter-move.

33. haa'ziras bog tu' naaziras chapaath

To the present, his share; to the absent, a slap.
[*naazir* : *na haazir* : not present.]

Comp:

1. *The absent one will not be the heir.*
2. *Out of sight out of mind.*
3. *To the absent, the bones.*

34. heri a'chh ka'rith vuchhun

To see through the eyes of a slaughtered beast. (Eyes open yet unseeing.)

Sense: To see everything but comprehend nothing; to be in a confused state of mind.

Comp: *To stare vacant. To gape at the crows. An empty stare.*

35. **he' paa'ntsh di paa'ntsh baraabaru'y**

Alike in taking five or giving five. To mind not whether one received the blows or gives the blows.

36. **hiri khasu'ny khiru' t'aa'ky**

Plates of **khir** (: pudding made of rice, milk, sugar and dry fruit like almonds etc.) springing forth from the gullet.

Sense :

1. To say something unwelcome.

2. To tell self-made stories, and make self-invented statements, which look reliable but are not borne out by facts.

37. **honyan athi ot' maand'u'naavun**

To have the flour kneaded by the dogs.

[To entrust a work to unskilled hands.]

38. **hoon voraan tu' kaarkhaanu' chhunaa pakaan**

Dogs go on barking. Does (for that) a business stop ?

[People may say what they like, one should go on with one's work.]

Variant : *kaaravaan* (: yet the caravan goes on).

39. **hoonis zu'ru'veh nu' nas tu' moonis nu' livun (pilihesay)**

(If he had the power) he would not spare the the dog its nose, and the wall its plaster.

Note : The nose gives the dog its scenting power, and, the plaster gives the wall its strength and fine look.

Cf. B 60 and G 19

40. **hoony khe'yi patu'j**
panu'ny khe'yan mandu'j

Some people say *hoony* meaning dog as given here, but it actually is *daa'ndy*.

Cf. D 22

41. **hoony lo't' lazokh qa'ndylas**
bahi vu'hu'ry draav toti hoony lo't'uy

A dog's tail was placed inside the tube meant to hold the royal plume, (but) twelve years after, it came out (: was found to be) still the dog's tail (unchanged).

Sense: A bad character remains bad always. Surroundings, even though good, do not effect any change in him.

Comp:

1. *Jackdaw in peacock's plumes is still a jackdaw.* 2. *Can the leopard change his spots?*

42. **hov hov gav nyov nyov**

Continual exposition means seizure (allowed to be) continued.

To expose one's wealth or one's secrets means to deprive oneself of the benefits thereof.

43. **ho'd gav tu' kunuy myo'nd'**

Even a single morsel of food (remaining in the plate to be eaten) without curry, is (made) proof enough to show that the whole quantity of food was served without curry.

Sense: Reference to persons, who, for all the favours done to them, would not hesitate to defame their benefactors, before all men,

if a single favour is withheld from them any time.

44. huakhi a'du'ri bog

A share in both wet and dry (: cooked as well as uncooked food).

Sense :

1. Such presents are made by a girl's parents to the parents of her husband, after her marriage.

2. The girl claims, as due, a share in everything, from her parents after her marriage.

Cf. Ts 23

45. humi pyo'v ye'mi pyo'v
me'ti pyo'v daanas

That lady lighted the fire in her hearth. This lady did the same. I followed suit.

Idea : The ladies of the neighbourhood lighted the fire in their hearths obviously to cook their food. I lighted it to conceal that I have got nothing to cook and have to go without food.

[A poor family would like to live without disgrace.]

Cf. Ch 3

o

J

1. **ja'ha'ly bat'an th'okur tsa'lu'rovmut**

The person unreasonable drove away even the gods.

[No one can beat an unreasonable person in his arguments, or prove unreasonableness in him.]

2. **jaa'ny yaar tu' naa'ny yaar**

A life-friend and a bread-friend.

[A bosom friend and a fair-weather friend. A sincere friend and a selfish friend.]

3. **jaaman nu' vytsaan kuni**

(Carried away by emotions) a person is unable to hold himself in his clothes.

Comp: *He cannot contain himself for joy.*

4. **jaan o'r tu' jahaan o'r**

Healthy the man (himself), healthy (is) the world (for him)

[For a healthy person everything is (really) healthy.]

Comp: *Health is wealth.*

5. **jaan chhuy panun paan**

Good is your own self.

[If you are good yourself every one will be good to you.]

Comp: *Good mind good find.*

6. **jaan gav yus jaan kari / vartaavi**

Handsome he who handsome does.

7. jodgaras jod garas

Sorcery will possess the house of the sorcerer himself (:the evil spirits of his witch-craft will possess his own house).

Cf. B 39

O

K

1. kachi peeshee karu'ny

To summon a nanny-goat, or a little girl, before the court.

Variant: **kaji peeshee karu'ny**

To summon a dumb girl before the court.

(Where she cannot speak a word even though repeatedly interrogated).

[meaningless summons.]

Idea: To advance meaninglessly prolonged arguments on one and the same subject.

[To harp repeatedly on the same string.]

2. kahan gaav raavu'ny

Loss of a cow to eleven (when there are eleven persons to look after her).

[An incident of this sort is something beyond conjecture. The proverb signifies how things go wrong when there is disunion among the members of a family or community.]

Cf. G 8

3. kahan paa'nsan guardaa'ly paav

A **paav** (: one-quarter of a *seer*) of **gurdaaloo** for eleven pice.

[*gurdaaloo:* a baser sort of sour fruit grown in Kashmir. It sold hardly a pice a *paav.*]

Sense: To handle a business which is highly expensive and brings no gain.

4. **kaji hu'nzu' kori sath**

The seven daughters of the dumb mother.

[It may be that the girls also lisped like their mother or were talkative unlike her.]

Allusion: A lady had seven daughters. When they grew to be of marriageable age she instructed them to keep tongue-tied in the presence of a match-maker, whenever the latter called in. One day, it so happened, the match-maker, visited the house just when she had gone out. The girls lisped out among themselves what the mother had told them. The poor mother was consequently put to great shame.

Sense: Talkative children whose indiscreet prattle puts the elders to the blush.

5. **kaku'vanu'y chhe' kani shrapaan**

(It is) only the pheasants (that) are able to digest stones.

[Only those persons who possess great capabilities are to undertake great and grave responsibilities.] able

6. **kalu'kiny kroo'ris**

Head-first into a well.

[To be immersed in joy and grateful to the extreme.]

7. **kam khyo'n gam nu' hyo'n***

To eat little and to sorrow little.

Comp:

Better be cautious than take the risk.

* Also: khyo'n: gam khyo'n: to worry. —(Ed.)

8. kanas kan nu' kaa'nsi khabar

Not known to anyone even from ear to ear (in whispers).

9. kanas tal suanas bosh

Gold feels proud of itself (:of its value) when on the ear (in the shape of ear-ornaments).

[Gold has its value when put to use.]
Cf. S 21

10. kani patu' chhaanpun / chhaanpul

Sling following the stone (: one is discharged, the other slips out).

Sense: To depute a person on some special job, and when he returns not, to run another after him to find him out. One has consequently to wait for them both.

[Loss upon loss.]

11. kani talu'kis ke'mis taam khabar

Known even to the worm underneath the stone. (No longer a secret).

Comp: *The cat is out of the bag.*

Also Cf. K 15

12. karos gaaryav kand'yav kenh

We shall manage with the water-nuts and their thorny-shells anyway.

Sense: Taking a survey of the situation and the conditions prevailing, men of fortitude and courage do manage to pull through without perturbation.

Comp: *To make the best of a bad bargain.*

13. **karitam tu' labitam**

I reaped what I sowed.

[apparently a corruption of the Sansk: *Kritam tu labdham* meaning, 'I did it and I got it.']

14. **kashiny nam ti kaamu'ny (kashiny nam nu' kuni)**

Even finger-nails which could otherwise be of help are wanting (: have disappeared) in scratching one's own body against the itches.

[Reduced to absolute penury.]
Cf. V 31

15. **kath chhe' nat'yan pyath'**

The tale is being told on the pitchers.

[*No't':* an earthen pitcher used for holding water. Used also by the bards in place of a *tabla* (: tabor) when singing folk-tales.]
Cf. K 11

16. **kath chhe' ze'vi manz laal nyabar draayi tu' ga'yi thuakh**

A word is a jewel on the tongue. When it goes out it is sputum.

[A secret talk loses all its value as soon as spoken out.]

17. **kath yiny va'thith machhi vugru' zan**

Words spoken (though in good faith) causing vomitting just as the gruel cooked or covered with flies would do at mere sight or swallowing.

[Words which are not palatable, digestible or tolerable, which only irritate the person addressed.]

Comp: *A red rag to the bull.*

18. kathi manz kuath

Kuath in kath. [A pile of tales woven in a tale.] (To spin a long yarn).

[*kuath*: a pile of yarn, and *kath*: a tale. Hence a tale spun out to a great length like yarn.]

Sense: To commence a tale and continue it in a manner so as to overlap the main issue, and turn to diversities which only wear the mind of the listener.

19. kathi soo'ty luapun phaat'u'vun

To break a drum by word of month.

[*luapun*: an earthen drum which the villagers generally make to store their grains in.]

Sense: To say, at random, something harmful and ruinous.

20. kath' dapaan ba' gos jaanu'-marg
puj dapaan me' aav nu' vat'u'thu'y
kha'reedaar dapaan me' aav nu' mazay

The sheep complains, "I suffered premature dath."
The butcher complains, "I suffered loss."
The customer complains, "The meat was not to my taste.

[A clear Tyranny of Fate.]

21. kaakun haaputh

The father's bear (or, the father and the bear episode).

Allusion: A father and son were working together in a field. A bear suddenly appeared on the scene and caught hold of the father. The poor man cried out to his son, "Help, the

bear is upon me." The son cried back, "Father, let the bear go." The father lamented that he would gladly let the bear go, but the bear would not let him off, it had caught him in such a cruel grasp.

Idea : Some responsibility falls upon the shoulders of a man, which, somehow, becomes so cumbersome that he desires ardently, and even tries his utmost, to be relieved of it, but the circumstances at the time take such a turn that he is quite unable to pull himself out. The responsibility itself, has caught him as it were, in its clutches and would not let him go even if he so desired and struggled hard for it.

Sense : To meet with a person who is more than a match.

Comp : *To catch e Tarter.*

22. kaal chhunu' praan cheeraan pru'tshy pru'tshy

Death does not sqeeze out life with previous warning.

Comp : *1. Death keeps no calender. 2. Believe each day to be the last to dawn for you.*

23. kaalidaasas panu'niy vizi vunaan

A *kalidasa* (: an intelligent person like Kalidasa) generally blunders in matters concerning himself.

Allusion : It is said that King Bhoja, once, composed two lines of a sanskrit quartet, and offered to give a handsome reward to the person who composed the next two lines. A lady coveting this reward for herself approached Kalidasa and prevailed upon him to complete the quartet for her. The magnanimous Kalidasa did it unmindful of the

consequences. The lady seeing her object achieved was afraid that Kalidasa might betray her in the king's presence. In order, therefore, to avoid such an eventuality and so save the situation for herself, she immediately employed means to silence him for ever, there and then.

Sense: In matters personal the perspicacity of an intelligent person fails him at the time when it is needed most.

24. **kaalidaasas taali tsyal / ka'ny**

(Even) wise men like Kalidasa suffer under pressure of circumstances, or are stoned on the skull.

[They cannot always hold their heads high.]

25. **kaalu' dapaan gangu'bal**
pagaah nu' vasaan yaaru'bal

Talks (: chalks out big programmes) to go (on pilgrimage) to **Gangu'bal,** day before, but goes not even to the **yaaru'bal** when the day dawns.

Gangu'bal: a mountain lake far away from the city.

yaaru'bal: river-ghat, a bathing ghat.

Comp: *Much saying and little doing.*

26. **kaanh nu' kath tu' kraku'naad**

Or

kath nu' kenh tu' kraku'naad

The matter is simply nothing, or, is, in fact, of little importance and no significance, and yet there is hell of a noise, (:so much excitement over it unnecessarily).

Comp: *1. A storm in a tea-cup 2. Much ado about nothing.*

27. **kaanh nu' kom tu' kualu'gom**

No (immediate) job (in hand), no particular object or purpose in view, yet on way to **Kulgam** (: a village in kashmir).

[To undertake a long journey aimlessly.]

28. **kaani pyath' kaa'ny**

1. One rib upon the other (: sprain on strain).
2. Another one - eyed lady coming into a family which has already one such lady there.

[Unhappiness followed by unhappiness.]

29. **kaanyo karto phelaah**
tu' athu'su'y kyath

You one-eyed man! play one of your amusing tricks. (what is your mischief next ?)
(Here, sir !) on hand (:in readiness)

[Persons blind of one eye are proverbially known to possess a mischievous brain.]

Cf. A 62 & Y 34

30. **kaar gu'y ka'rith**
tu' phe'shil gav zyạth

The deed is done and the ominous one is born.

[Bad outcome of a bad approach.]

Comp :

To sow the wind and reap the whirlwind.

31. **kaav gav nu' bo'd'**
kaa'vini hu'ndy shury ga'y sheth'u' vu'hu'ry

The crow is not big, the younglings of the she-crow are sixty-year old.

[Old men need not behave well towards the young but the latter must towards the old.]

Sense : A tantalising remark by a woman when a complaint is made to her against the bad behaviour of her children towards some elderly people.

Cf. V 14

32. **kaavas tu' kani kunuy myul**

The crow and the stone falling together. [A chance meeting.]

33. **kaavu' kaavu' kaavu' hath**

A crow here and a crow there make a hundred crows.

Sense : 1. When a crow caws hundreds of crows gather together.

2. When a report passes on through many men it gets much exaggerated.

34. **kaavu'ny d'oony / kaavu'soo'nzu' goji**

The nuts of the crow, or the crow's kernels (: the inner substance of the nut).

Idea : when nuts are ripe the crow sits on a branch of a walnut tree, happy and hearty to eat the fruit. It peaks the nut, and when the shell (:the pericarp) is cut open the nut slips to the ground. At times the nut falls down together with its covering shell. The result is that for all the pains the crow takes, it gets nothihg.

Sense : To face complete disappointment after cherishing great hopes.

35. **ka'ha'nz maa'j suan toli**
ka'ha'nz maa'j ruaph toli

(Let us see) whose mother weighs the gold and whose the silver, (:who wins the race).

[To weigh one's arguments, claims, merits etc. with or against one's rival.]

Sense : To carry a dispute to the bitter end.

36. ka'nd'y tharinu'y chhi phualaan go'laab

It is only the prickly shrubs that bear the roses.

Sense : The prickly shrubs are not to be discarded because of the thorns they contain. One must judge their worth by the sweet-smelling and colourful roses they yield. In a similar manner men of inferior position or low birth often produce great men and do great deeds.

Comp : *The straw-berry grows under the nettle and whole-some berries thrive and ripen best in the neighbourhood of the fruit of baser quality.*

Also Cf L 18 & B 35

37. kya'su'ri ta'ly pony

To run water deep underneath the paddy-pins (:thorns at the head of the paddy grains).

Sense : Water flowing under a heap of husks cannot be visible ; hence
to harm a person unobserved by him.

38. kenh matu' ditam
ka'ny ta'ly nitam

Give me nothing, (but) have my ear (: speak in my ear), or, let me have yours.

[I do not ask for favour, reward or remuneration. All that I want is that, at times, you speak in my ear (anything or nothing) or let me speak in your ear, so that others may believe you confide in me.]

Comp : *To practise fraud to cancel fraud.*

39. kenh nu' khuatu' kentshaa (jaan)

Something (is better) than nothing.

Comp: *Half a loaf is better than no bread.*

40. kenku'lachi hu'ndy paa'th'y
d'aayi ga'ry tsyatas pyo'n

To recollect a thing an hour after, like the lizzard.

Legend: A lizzard is supposed to be a born enemy of man. Its single bite is enough to take away his life, so venomous is it. To save mankind from its bites, God has therefore, cursed it that it forget its animosity at the very sight of man and recollect it only an hour after. Whenever, therefore, it sees man it forgets its animosity and mankind is thus saved from annihilation.

Idea: To say a thing when the time to say it is long past. [To speak late in the day.]

41. koor chhe' teer
yo't kash kad'u'haa's to't vaati

A girl is an arrows; it will go off as far as you are able to shoot it.

(It depends upon the strength of your arms and the force you apply).

Sense: If you have enough dowry to give her you can marry your girl in any high and rich family, even in a royal house.

Comp: *You can fly your kite high if you have a long string.*

42. koory vo'nu'mai tu' no'shee boz

I speak to you my daughter; you my daughter-in-law, lend ear to me.

[To address one to warn the other.]

Cf. N ~~71~~ 72

43. **kooru'nas ti paanay**
tu' kaasu'nas ti paanay

Himself to soften his hair and himself to shave it.

Sense: A man, himself the earning member, may be frugal or extravagant as he likes. No one will question him, Nor will anyone come forward to render him help when he is in need and difficulty.

Cf. P 50

44. **kotar rath zan mo'thumut a'chhin**

Pigeon's blood smeared over the eyes (it looks).

Legend: Pigeon's blood, when smeared over the eyelids, is believed to remove sleep altogether.

Sense: The saying is in reference to one who keeps wide awake throughout the night never taking even a nap.

45. **kratsh tu' baran**
asi kyaah karan
paanas pharan

Kratsh and **baran** (they are there). What (harm) can they do us? They will harm themselves.

Krittikaa and *Baruni* are two constellations (in astrology) carrying evil bearings. Hence mischief-mongers in general.]

Sense: Better let them alone and avoid contact.

Comp: *Let sleeping dogs lie.*

46. **kraalas panu'niy gari baanu' kho'nd'**

The potter has a broken pot in his house alone.

[Though himself the maker of the pots, the potter has, in his own house, only the broken pots. None would go in for those.]

Comp: *A tailor's wife is the worst clad.*

47. **kreryuk ne'ni-muand'ukh**

A frog of the well.

[The frog born and bred in a well knows not, and has no idea that there is a vast expanse and a big world outside the well. Hence, a very narrow-minded person.]

48. **kreth'yan duahan kreeth'y vatsan**

Bad days, bad songs.

Sense: When a person is hit hard by circumstances and has to live through worst times, people generally talk evil of him, and view all his actions dubiously.

49. **kre'ki baanu' aasun**

To be the receptacle of (:the vessel meant to hold) loud cry.

[To be an object of people's loose talk.]

50. **kre'njili pony saarun**

To fetch water in a wicker basket.

[To retain or achieve nothing in spite of incessant efforts. Hence, fruitless endeavour.]

51. **kre'yi khuatu' insaaph**

(To do) justice (to neighbours etc.) is better than (performance of) the **Kriyaa** (: religious rites after death).

52. **kreery dayut t'oth'un**

Favoured by the deity of well.

[To have a lucky chance.]

Allusion: It appears there has been some one who worshipped a well with milk and flower offerings regularly everyday, and some day while drawing water from this well something came out like a treasure which made him rich.

53. kruhun o'bur t'ar t'ar kare
saphed o'bur dare nu' zaah

Dark clouds pour in thunders (and clear away); white clouds never cease to pour.

Sense: Dark clouds refer to persons of fiery temper. They are fiery for a moment, unleash their wrath and cool down. They are not a constant threat. White clouds speak of persons of mild and placid temper. Their displeasure takes deep root and they are a constant threat.

54. kuakar tsooran vo'ha' vo'ha'

To abuse the stealers of the hens.

[*Vo'h*: abuse is generally hurled within one's hearing only, under one's breath.]

Sense: Applied to those school-boys who, when reading their lessons, read so low that nothing is intelligible.

55. kuakath nay tu' ka'ny kath kyaah

If (it is) not the evil (they) talk, why (should they) talk in the ear (in whispers)?

56. kuakaa'ly aakho suakaa'ly bat'o
ye'ti kyaah chhuy tu' tsu' kyaah khyakh

O man of the happy days! you have come in sorrowful times. What is left here and what

shall you have (to eat)? (There is nothing we can offer).

Sense: In scarcity when times are hard and people are starving, the question of entertaining a chance guest does not arise.

57. kuaku'r tachhaan pooty he'chhaan

The hen scratches (the ground with its claws), the chicken learn it.

Sense: When the old cock crows the young one learns.

Comp: *When parents take to evil ways (their) children follow suit.*

58. kuakur kar gatshi baah trakh

When shall a cock grow to weigh twelve traks (72 seer)? (Never)

Sense: Great changes may take place, but the lot of the poor will hardly change. They have, in every circumstance, got to strive hard for their bread. They will never become millioneers, or rise high.

59. kuaku'ras kuniy zang

The cock has only one leg.

Allusion: It is said that a certain rich man, one day, asked his servant to roast a cock for him. The servant while roasting it, ate one of its legs, and when it was served on the table, the master enquired where the missing leg was. Unhesitantly the servant answered that the cock had only one leg and insisted on it. While this altercation was going on, a cock happened to be standing in the courtyard, on only one leg at the time. The servant noticed it. Taking the

advantage, he invited his master's attention in that direction to confirm his statement by a living example. The master looking at the cock cried, "hish" (: hooted) and with that "hish" the cock immediately stretched out the other leg and ran away, giving the lie to the servant at his face. The servant, however, was not cowed down. Boldly he spoke out that if his master had taught him the trick, he would have called "hish" at the cock before it was roasted, so that it should also have stretched out its other leg.

Idea: To stick obstinately to one point be it ever so wrong.

60. kuaku'ryan muakhtu' chhakun

To throw pearls before the hens.

[To expect fools to appreciate sensible advice.]

Comp: *Casting pearls before the swine.*

61. kuali khuatu' kual sard

Every brook cooler than the other.

Comp: *Confusion worse confounded.*

62. kuchhan maaz ladun

To store meat in the granaries, or to add to and accumulate meat so as to make granaries of it.

[To grow fat beyond an appreciable limit.]

63. kuchhi soran kuatshu' chhanu' soraan

Granaries will be emptied (one day), armfuls (: as much as can be taken in one's arms) remain there.

Sense: what you earn regularly by making use of your arms and hands is a real and lasting store. The store put by is not dependable.

64. kulis chhu vaalaan / paavaan panunuy myavu'

Its own fruit pulls down or lowers the tree.

[A tree breaks down under the weight of its own fruit.]

Sense: Parents are softened or tamed by their own children.

Cf. D 18

65. kun kyaah he'ki duan hund baar

How can one person alone carry a load that needs two to carry?

66. kuni gabi muth'y le'j

A vessel, full of soy-beans, to a single ewe.

Sense: An only child in a family, claiming attention from all quarters for himself alone (which only spoils him).

Comp: *A spoilt child*

67. kuni nay pilay zangay zu'lay

I may not reach any part of your body; I shall at least scratch your legs.

[I may not be a match for you; yet I can harm you in many ways.]

Sense: characteristic of a man who bent upon mischief, and not able to launch a direct attack, tries all underhand means to jump upon a man by causing a number of people to rise against him.

Comp: *If I can't move the gods I will stir up hell.*

68. kuny ha't' chhanu' gaji ti lagaan

A single piece of fire-wood is no use even in a hearth.

[No useful work can be done single-handed.]

69. **ko'b kul kus chhuvu'**
muat'i hunh tulu' kul

Which one is the bent tree? The mulberry tree belonging to the Mattoo family.

[Probably some *mattoo* family had a mulberry tree somewhere bent enough to produce this proverb.]

Sense: People generally take advantage of the submissive nature of a man who bends before every one, and make him do every odd job they like. Just as people can easily jump upon a bent tree so they jump upon him in every way.

70. **ko'bis lath kaargar***

A kick to a hunch-back is (to him) an advantage. (He profits thereby).

[To take advantage of a circumstance.]

71. **koo'ris soo'ty garu' kyathay ko'ruth**
yiy vo'nu'nam tiy ko'rum

How did you manage (to pull on) with that inconsiderate and irascible husband, (my child!). I did all he bade me do (and there was no alternative otherwise.)

[Shows how to accomodate oneself in cruel environments and uncongenial situations.]

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*Variant: davaa (: the remedy). (Ed).

KH

1. khamihe gur tu' khamaan chhe' gunu'

Should the horse breathe heavily (:get breathless) it behoves but the sack (on the back of the horse) breathes heavily instead (:gets inflated).

[Should the depressed people clamour they are justified, but others beat the air instead.]

2. khand'u' la'd'y chhinu' do'hay aasaan / melaan

Lumps of sugar cannot be had everyday.

Comp. 1. *Christmas comes but once a year.*

2. *Every day is not Id that one should have the pudding (daily)* - (Persian).

3. kharas gor dinu' raavaan duhu'y

It is simply wasting the day to go on feeding the donkey with **gor** (: unrefined sugar).

Sense: 1. To take trouble to no end.

2. To be a fool for one's pains.

3. Time spent in offering advice to a foolish person is time ill-spent.

Cf. M 52

4. kharas khasu'nu' nu' mandu'chhun kharas kharkharu' karu'nu' kyaazi mandu'chhun

If there is no shame in riding an ass, why feel any in brushing and rubbing it?

Sense: When commitments are once made (let it be for any cause) why feel hesitation

in their fulfilment? Commitments must be honoured at any cost.

5. **khar khyanay / hyanay khar khaav / savaar**

Without having eaten/purchased the ass, (people) call him ass-eater/ass-rider.

[*khar-khaav :* ass-eater, humiliated, mortified, *khar-savaar :* ass-rider, disgraced, dishonoured.]

Sense : Innocence is not proof against scandal.

6. **khar kyaah zaani zaa'phu'raanuk qadr**

What does an ass know how valuable saffron is ?

[Fools are no appreciators.]

Cf. L 13

7. **khari bor tu' kharbachas atu'gat**

The she-ass has (got to carry) the load, and its colt to come and go (: has got to follow its mother all the way to and fro, simply for nothing).

Sense : One has a cause to suffer, another has to suffer for no cause. For one there is a binding, for another compulsion.

8. **khari yun kashun**

To feel sort of itching under one's forus.

[To invite trouble.]

9. **khashiry paa'jaamas zang**

To thrust one's leg into the trousers of a (person) infected with scabies.

[To involve oneself in complicacies.]

10. khashiry phyaphu'ras myo'nd

To cause a boil produced from scabies to become (: to turn, to worsen into) leprosy.

[To cause an itching pimple become malignant.]
[*khashur* : a simple skin disease, scabies; *phyaphur* : a boil, an itching pimple. *myo'nd* : leprosy]

Idea: Scabies is not such a disease as should give rise to a boil or a pimple. Constant scratching may cause a sore. But neither the boil, nor the pimple, nor a sore would cause leprosy.

to cause the simplest & the most trivial matter

Sense: The proverb touches upon a combination of impossibilities. It therefore means, to take a complicated form so that solution becomes not only difficult but also impossible.

11. khath hay dityhay
tu' bar chhiy va'thiy

You have been divorced (:thrown out) and still (you suppose) the doors are open for you (to go in).

[To have implicit faith in some one even when abandoned by him.]

12. khyamas khaar horas nu' haar

I shall eat (: grab) his *kharwaar* (:two-maund load) and pay back not a cowrie.

[A grabbler.]

13. khyamu' haa' tu' chhum nu' maa'l
khyamu' nu' tu' masham haa'l

Eat gladly I would but I have no appetite. If I eat not, (I fear) I shall forget the practice (: lose the habit of eating).

14. **khyamu' haa' tu' yad' chham ba'rith khyamu' nu' tu' haa'l maa masham**

Eat I gladly would, but my stomach is full. Eat I would not, but is not my habit at stake?

[If he eats there is the dread of the stomach getting upset, if he eats not there is the fear of losing the practice.]

Comp: *On the horns of a dilemma.*

15. **khyanu' bulbul**
paku'nu' paa'z
gand'u'nu' guasony

In the matter of eating (: consumig food - stuffs) he is just a *bulbul* (:nightingale), in that of walking a flying hawk, and in that of wearing clothes a sadhu (: *paramahansa* whose dress is very simple but clean and tidy).

[Eats like a bulbul, walks like a hawk, wears like a sadhu].

Sense: An inexpensive, swift and up-to-date worker.

16. **khyanu' khe'yinaa tu' vyanu' d'aa'ly d'aa'ly**

Eat he surely will, but not without pretty remonstrances.

[To yield after much ado.]

17. **khyanu' manzu' vuakus**

To feel like vomitting while eating (one's food) at ease.

[To feel a dislike for the situation otherwise stable, comfortable and promising. To quarrel with one's bread and butter.]

Cf. L 7

18. **khyath chath shuangun**
shaand dith luangun

To eat and drink, and to sleep with **luangun** for a pillow.

[*Luangun*: A pot made of wood for measuring rice and flour in a kitchen. (A hard pillow to rest one's head upon).]

Sense: 1. When a person has had a satisfactory meal, and is absolutely free from worries, he minds not whether his pillow is hard or soft, so sound he sleeps.

2. A person is absolutely unmindfnl of the pain that others have to suffer in procuring what he eats so peacefully and profusely. In his own pleasure he forgets other's woes.

19. **khyav chəv rangu'-tsari**
kaa'nt'ur lo'g vaalu'-bari

The colourful :cheerful and glamorous) hen-sparrow ate and drank (lustily), while the cock-sparrow was caught in the net.

[A person toils hard for others' joy and happiness, but suffers all alone when his life and honour are in danger as the result of that toil.]

20. **khaam tamaah tu' apu'zyor**

Greedy and a liar, besides.

[Greedy persons are generally liars.]

21. **khaan bad'aa khaan bad'aa**
manz baag chhas tso't' a'd'aah

Too large a dish with half a loaf of bread in.

Comp: *Great boast. little roast.*

22. **khaanu'maajan taanu' baagay**

The over-fondled girls get mates only as luck ordains.

Sense: The girls that are over-fondled by their parents often get wrong men for their husbands as their own bad luck would have it, and not right men as their parents or they themselves deserve or desire.

23. **khaar hya'ts/kha'ts mat'i tu' gaath' gatshi vaatu'ny**

The **khaar** (: a two-maund load) taken upon one's shoulders (voluntarily) or put on one's shoulders by others (forcibly), must be delivered at the **ghaat** (:mooring-site where boats are loaded or unloaded).

Idea: When some responsibility has been undertaken willingly, or has been entrusted by others, it must be fulfilled to the last breath. Things once begun or promises once made must be concluded at all costs.

24. **khaasyan gav nu' maanchh laa'rith**

Honey has not stuck to the cups (yet).

Greasy substances when sticking to the cups need extra labour to clean the cups. Hence the saying.

Idea: The situation is not beyond help yet. A little effort and the will to do are needed to put things right again.

Comp: *It is never too late to mend.*

25. **kha'zmath chhay a'zmath**

Service is a great thing (: greatness itself).

Sense: Service done for the sake of service, in good faith and good spirit, is greatness in itself and brings great reward.

26. **kha'ris raaj d'aayan garyan**

The sovereignty of a scoundrel (:literally a favus-headed person) lasts (hardly) an hour.

[An ugly-headed demonstration cannot stand for long.]

27. **kha'risay pakihe**
panu'niy vuad'i kaasihe kha'r

If the favus-headed person had it upto him, he would shave the favus off his own head.

[If a scoundrel had it in his own hands would he not change his own lot?]

28. **khaa'kee phookee gardi asmaa'nee**

To reduce (something) to ashes and blow it up like dust into the sky.

[To play "ducks and drakes" with one's property.]

29. **kheetee kha'tsu'ham soo'tee**

You have grown up, my farm ! from the very start.

Comp: *Well begun is half done.*

[Generally used in the bad sense.]

Note: The proverb is a corruption of the Punjabi *khetee khasam setee*: a field flourishes when it has an owner to look after; but the Kashmiri version signifies: *ill-begun is ill-done.*

30. **khosas nishi gosu' kyaah**

What is there to complain of where a beardless person is concerned?

[*Khosa*: a person whose beard does not grow. Beardless persons are generally regarded as ungenerous. Nothing is expected of them and therefore no complaint against them.]

31. khoon chhu divaan baarav

Blood cries aloud (:clamours).

Sense: 1. Crime reveals itself with terrible consequences.

2. Blood-relationship calls aloud.

Comp: *Murder must out.*

32. khuadaayi su'nz kha'r tu'
naa'yidu' su'nz tshyph tsyaph

From God the favus, from barber the cut.

Favus is a natural calamity or the curse of God. Barber's cut (: injury caused by the barber with his scissors, while cutting the hair grown on the scalp) is a misfortune on top of that.

Idea: One misfortune followed by another.

[Adversity never comes alone.]

33. khuajas nu' broonth'ykiny
guris nu' pa'tykiny

Cross not the **khwaja** (:a grandee) from the front and the horse from behind (the tail).

[Both shall have equal irritation and will be dangerous.]

Cf. M ~~41~~ 48

34. khuaji byooth' vaan dyagu'lyav saan

The **khwaja** (:a self-designated great man) seated himself in a shop (:opened a business stall, a grocer's shop literally) together with the clay pots (piled round him to stock and store the commodities on sale) (which shop he closed immediately after).

Sense: (a) an ironical compliment signifying failure in business.

(b) A person is entrusted with some money or goods for distribution. At the time he considers himself a Khwaja. When the money, or the goods are disposed of and nothing is left in his hands, he is his own self once again: calm, quiet and subdued; no more a Khwaja.

35. **khuaji maanakh naa tu' manu't'y dab khyath**

Khwaja ! (1) you will come to senses when you are hit hard, or roughly treated (:beaten with your own 1½ seer measure, literally),

or, (2) You will come to an agreement when you incur loss.

36. **khuaji ti mood tu' tsaas ti tsa'j**

The **khwaja** died and (with his death) the bronchitis also was over. (Death was the final cure).

[Cares, anxieties, worries, attachments etc. everything finished.]

Comp : *Death, the great healer.*

37. **khuaji saa' bidaad gom na tu' va'nith tho'vum**

No injustice done to me **Khwaja Sahib** ! Yet, I must cry in advance.

[To cry before one is hurt.]

Comp : *To cry wolf.*

38. **khuaji saa' gaamu'haa'n niyihavu' asi trov paanay**

Khwaja Sahib ! your village has been seized. Yes, we vacated it ourselves.

[Instead of frankly and honestly acknowledging failure in securing a thing, despite

struggles and strifes, a man is apt to say that he let it go himself, it being not worth his while to pursue further.]

Comp: *Grapes are sour.*

39. khuaji zaah melay nu'
tu' vaani zaah samu'khay nu'

You the **Khwaja**, and the grocer, I shall never meet you again.

Idea: *Khwaja* and grocer are mere addresses and mean anybody (here). The idea is, it is no good developing intimacy where the parties meeting once, know definitely

(1) that they shall meet never again, and

(2) that they shall never have any more dealings with each other.

40. khuaran meeth'y diny

To kiss a person's feet.

[To show servility to.]

41. khuaru' talu' tsalu'ny mya'ts neerith

Erosion (: slipping) of the ground under one's feet.

Sense:

1. Condition of mind created on learing something very bad.

2. Being taken aback, cornered and made speechless.

42. kho'shy daa'ny ranun
tu' vuku'ry daa'ny khyo'n

To cook on a left hand cooker, and to eat with a crooked (:wry, twisted) mouth.

[*daa'ny*: 1. (*daan*), an earthen hearth for cooking food, a stove, a cooker. 2. (*dahan*) mouth.]

Sense: A family which is never at peace. A couple not happy with each other, quarrelling now and again, with or without cause.

43. **kho'sh honi hund hyu buth kaa'rith**

A face shaped like that of a cursed bitch.

[A person crestfallen, dejected and abashed.]

44. **khyo'n pualaav**
tu' athu' chhalun grumyut

(To supply) **pulav** to eat and cow's urine to wash hands with.

[*Pulaav*: A dainty dish.]

Idea: A policy recommended in the case of one's children. Feed your children in the best manner you can; but do not spare the rod lest they be spolied.

O

L

1. Lali nalu'vath' tsali nu' zaah*

The cobble-stone will never forsake **Lal**.

Allusion: It is said that a young lady of Kashmir was very harshly treated by her mother-in-law. The latter went so far in her harshness that she used to place a ball of hard stone in the plate of this lady, hidden under the cooked rice, everyday while serving her meals. The idea was that the plate should look filled to the brim, so that the lady's father-in-law and her husband took it for granted that she was a glutton or at least not scantily fed. The lady bore all this rough treatment patiently and camly. calmly As for the stone-ball, she, rather than make a scene of it, washed it after finishing with the rice, and placed it back in the kitchen quietly without allowing anyone see or suspect it. She never complained, nor said a word about it. She was in this matter, as in everything else, patience and tolerance in flesh and form. In her later years, this very lady became known as **Lal** or **Lale-shwari**, a name held in high esteem all over the land. Her mystic poems are widely known and appreciated.

Sense: The proverb is quoted generally where harassment prevails. It indicates: Destiny shall never change, do what man would.

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* Generally prefixed with:
ho'nd' maa'rytan yaa kath'......
(: whether they kill a ram or a sheep...) —(Ed.)

2. **lari hund baar yeekil*. pyath'u'y**

It is (ultimately) the roof-beam that bears the entire weight of the building.

[*Yeekil* : The single beam traversing the midst of the roof, lengthwise, the whole way, to carry it.]

Idea : The roof-beam should be strong enough so that the building stands all right.

Sense : 1. A family owes its prosperity to the strength, and the wisdom, with which the head of the family conducts himself. 2. It is the healthy head that binds a healthy body. 3. It is the strong and wise administrator that builds a prosperous state.

Cf. L 14

3. **latan hund maaz laaraan vatan**

The flesh of the soles sticks to the lanes (:roads, streets, by-paths etc. where one moves about).

[To move about from place to place, particularly bare-foot, in distress and dire need, whereby the flesh of the soles wears out.]

4. **laviy too'run tu' pre'viy tatun**

(To feel) even the night moisture too cold, and the first rays of the morning sun too hot.

[Human weakness, lack of strength and want of courage to endure the vicissitudes of life. Minimum distraction causing maximum distress.]

5. **lazun pazun roozin
reeth mu' phut'in**

Let the procedure of making the bridal presents

*Variant : laban (: on the walls). —(Ed.)

continue so that the custom (established and recognised) may be maintained without break. (Let the age-old custom stand as it is.)

Sense: 1. To hold a custom as a law.

2. To follow out-moded customs with no desire to change them in a changing world.

Cf. P 34

6. lyakh chhaa thuakh zi da'lis laari

An abuse is no sputum (is it?) that it should stick to the fringe of the garment one wears.

Sense: Toleration of a high order. Others may call us names, cut jokes, or say anything offensive and biting, it cannot do us any harm. Let us have patience and practise forbearance.

7. la'dymu'tis baanas daku' dyun

To push away the filled-up plate (:the served dish).

Sense: 1. To let go an opportunity.

2. To throw away an advantage consciously.

3. To regard an offer disdainfully. 4. To abandon the employment by which one lives.

Cf Kh 17

8. la't' he'ny

To turn (one's) tail.

[To leave the work undone or half done.]

9. laa'rykiny lohoor

To **Lahore** via **Laar** (:a village in Kashmir).

Comp: *To catch one's nose-point from behind the back of one's* neck.

10. laa'vu'y buad gu'y saa'v

Young brain is (generally) sharp.

Comp: *New brooms sweep clean. Out of some innocent phrase may come enlightenment.*

11. laa'y laa'y yilallaah

To beat a person repeatedly to make him say **yilallaah**

Sense: To compel a person to agree. To force a man's hand.

12. laa'z tal haavun

To show (one's dress) from under the folds (:the doublings of the dress).

[The portion covered under the doublings remains always neat and clean.]

Sense: 1. To put one's best side outward.

2. To proclaim one's virtue to shield one's vice. 3. To talk one's bright past to screen the dark present. 4. To flourish upon ancestral honours.

13. laal shinaasu'y zaani laaluk mual

Only a diamond expert can assess the value of a diamond.

Cf. Kh 6

14. laanzuk baar chhu yipachi pyath'u'y

It is (ultimately) the yoke that bears the weight of the plough-tree.

The yoke must be strong enough so that it may not give way under the stress brought upon it by the ploughshare.

Cf. L 2

15. laaph ga'tshinam maaph

May God forgive me if I say anything boastful (in self-praise).

Cf Sh 9

16. laaru'vu'nyan patu' tsalu'vu'nyan bronth'

Last among the go-forwards and first among the go-backs.

[Last to pursue and first to retreat.]

17. le'j ti tsooru'y tu' ga'j ti tsooru'y

Le'j and **ga'j** are both thieves.

[*Le'j*: an earthen utensil for cooking vegetables. *ga'j*: fire-place; the space in the hearth in which fire is kindled.]

Sense: The parties who, one and all without exception, are experts in embezzling whatever they can lay their hands on, or whatever is entrusted to them.

Sense: All, sons of the satan. All, cast in the same mould.

18. le'mbiy chhi phat'aan pamposh

It is the mire (in the lakes) that produces (:from which spring up) the lotuses.

Cf K 36 & B 35

19. lori pe'th'y saruph (pilu'naavun)

(To present) a snake along (:over) a stick.

[To transfer the responsibility of one's own guilt over to another person in an artful manner.]

20. **looku' buzy je'shnu'**

A festival (performed) to please the people.

[To do something extra-ordinarily extravagant simply to amuse others.

21. **loosymu'ty pazan nu' losu'naavu'ny**

It behoves not to weary further the wearied.

Sense: 1. It adds not to the glory of the victory to kill the vanquished. 2. It behoves not to push further down a man who, like the sun in the west, has already set (:whose glory has already faded into darkness).

Comp: *Spare the vanquished and put down the proud.*

22. **luaku'chehniy chhe' ba'd'han gatshaan**

Minor talk (it is, that) leads to a major one.

Idea: An innocant hint dropped about a matter requiring secrecy brings about disastrous results.

23. **luati khuatu' lo't chhuy nanu'voruy**

(To walk) the lightest is (to walk) bare-foot, (:to have no load upon one's own person, not even the shoes on one's feet).

[To remain all aloof with no responsibility to shoulder.]

24. **luayuv puayuv tu' kaajivat'uv**

(A face) quite bronzed, dried as a brick in the kiln, and hard like a pestle (made of cobble-stone).

[A person brazen-faced and shameless to the core.]

25. luhraan saa'riy ladaan nu' kaanh

Every one goes in for demolition and no one for construction.

Idea: People generally try to widen the gap of differences between two parties and not to close it up or narrow it down.

26. luku'hu'nzay gaa'v mansaavni

To give in charity the cows belonging to others.

Sense: 1. To spend profusely when it does not cost a person his own purse. 2. Indulgence in generosity in (the matter of) distributing other's fortunes.

27. lo'g natu' jo'g aav po't pheerith

Jo'g (:a name, from Jagan) did not get a foot-hold for himself anywhere, (and so) came back.

Idea: A person leaves his home for somewhere, on an enterprise of some sort, fails to achieve success there, and returns home crestfallen. He is welcomed back by his (house) people with this tantalizing but facetious reception.

28. lyo'l vukur tu' do'l trakur

(A person) having his cooking vessel bent and broken (also turned upside down), and the border of his raiment, nice and stiff (:neatly pressed and duly trimmed).

[A person who has nothing to cook to satisfy his hunger, and is at the same time uubending and conceited; a crank.]

Cf. A 15

O

M

1. **machhi vaalun pos**

To flay the fly.

[To twist and torture a subject which is otherwise too simple to require lengthy discussion. To be over-scrupulous.]

Comp: *1. To strain a gnat. 2. To split a hair into quarters.*

2. **malas t'u'kh ma'sheedi taam**

Mulla's run upto (within the precincts of) the mosque. (Mulla's field of activity and influence ranges between his own residence and the mosque of which he is the priest).

Idea: A person can do anything within his sphere of activity and not beyond.

3. **mandu'chhe'han laa'ntsh**
tim khyavaan na'tsy na'tsy

The eunuchs ought to be ashamed of themselves, (whereas) they dance and eat.

[The eunuchs possess no sense of humiliation, earn their bread by dancing at the festivals, marriage parties etc. and thus enjoy their life, unmindful of their weakess.]

Application: To persons who are daringly shameless and shame-proof.

4. **mandu'chhanas tanu' nanu'**

To tune up the shame itself to shame.

5. **mangu'nuk tadorukh**

The bad outcome of seeking (:asking for).

Idea: These two words are a most painful outburst of a distressed heart.

Occasion: A person adopts a child when he has no issue of his own, or prays to heavens incessantly for one and has it. The child, unfortunately, instead of being a source of comfort to him, turns out to be a constant trouble and a cause of continuous grief, either because he behaves not well when grown up,or because he catches some prolonged disease, or dies.

6. **mangun tu' marun**

To beg and to die (are synonymous).

[To accept a favour is to sell one's liberty.]

7. **manzu'lyuk chhunu' manzu'liy rozaan**

A child in the cradle does not remain confined to the cradle (all its life).

[The child grows up gradually, gains knowledge by degrees, and is one day his own man.]

Comp: *The child is father of the man.*

8. **mant'ini le'ji paanzuv (gatshun)**

Three seers into a cooking pot of the capacity of a seer and a half.

[To have something many times more than one can assimilate.]

9. **martsu'peepiny hyu natsun**

To dance (:whirl round) like a toy-wheel.

[To live a most active life.]

10. **mard tsa'ry tu' batu' kaaman**
zanaanu' tsari tu' paan· kaaman

Where there are many males in a house there is

dearth of food-grains, and where there are many females there is dearth of drinking water.

Idea: Looking at one another, none of the male members will feel it his personal responsibility to get or manage to get food grains from the market, and none of the female members will draw water from the well.

Comp: *I stout, thou stout, who will carry water out.*

11. *mardu' sund po'tsh laa'gytos kro'tsh
***zanaani hund po'tsh gari gari go'tsh**

(If it is) the man's guest, beat him out with a red-hot poker, and if the woman's, he is welcome every time.

[Wife is the chief authority in her house and not the husband.]

Cf. Z 3

12. maru' haa' tu'
gari chhum nu' kaanh / kus thavan

Gladly would I die, but alas! there is none at home (: whom shall I leave to look after it ?)

[An extreme case of attachment towards the world and its objects.]

13. matu'nas mashkh chhay barbatu' boo'n

An exercise for madness is to play on a harp.

[If you mean to practise madness talk non-sense and play non-sense.]

14. matyan hund do'p balaayan tho'p

The stray sayings of the saintly souls stop the pest.

---

*Variant: vaa'ryvyuk po'tsh......(: from her husband's side)
maalinyuk po'tsh......(: from her parent's side) —(Ed.)

[Their words carry much weight.]

15. **matyav aneyi nuashaah**
suati draayi ma'tsu'y

The daughter-in-law secured by an insane family also turned out to be insane.

Comp: *Like attracts like.*

16. **mazaaras taam hazaar balaayi**

There are thousands of hurdles to clear before the graveyard is reached.

Sense: 1. Numberless calamities to face before death. 2. Numerous difficulties to surmount before a plan bears fruit.

17. **maaji hund nu' boy**
tu' kori hund maam

(He is) not the mother's brother, but the daughter's maternal uncle!

Sense: 1. A person who has no fraternal feelings for the mother (although she is his own sister), but for whom the daughter cherishes the feeling that he is her maternal uncle. *(Daughter's folly.)* 2. A person who behaves unbrotherlike towards his own sister but claims that he is a maternal uncle to her daughter. *(Sinister motives.)*

18. **maaji hund nu' maalyun**
tu' kori hund maataamaal

The mother feels that her father's house is no longer paternal towards her, the daughter feels it is her maternal house.

Sense: 1. The house has no paternal regard for the mother, the daughter's feelings are her folly. 2. The house maintains no paternality for the mother but claims maternality for the daughter. *(Sinister motives).*

19. **maaji khuatu' koor ba'd'**

A daughter grown bigger than her mother.

Sense: Side issues of a problem, at times, grow more serious than the problem itself.

20. **maaji maasi natu'
kori kati aasi**

What the mother and the mother's sister have not, how shall the daughter have?

(In the daughter's case the destiny shall not change.)

[Hapless children of hapless parents.)

21. **maaji nu' lachiku'
tu' setaaras gilaaph**

(A person's) mother has not even the head-gear, but his guitar must have a cloak.

Sense: To pay no attention to what is absolutely necessary but to care for what is, after all, only a luxury. Utter disregard of the principle that essentials should come first and luxuries after.

Cf. G 5 & 6; chh 3

22. **maamu'tu'ri gaa'v hund puaphu'tur lo't'**

The paternal tail of the maternal cow.

[*maamu'tur*: relationship with the children of the maternal uncles and their children. *puaphu'tur*: relationship with the children of the father's sisters and their children.

The aphorism in summing up these far-fetched relationships calls the former the maternal cow and the latter the same cow's paternal tail, when chance pushes some relative of these categories into the scene.]

Idea: A very very distant relation.

Cf N 73

23. **maari-maaz meth'i nu'
khaanu' maaji path'i nu'**

The rotten meat sweetens not; a much-fondled girl prospers not.

Idea: A much-fondled or over-fondled girl is likened here to the rotten meat. The aphorism describes how the parents feel when they see that their fondled daughters are not having or have not had a bright future.

24. **maari-maazas vaatal vaazu'**

The stained and rotten meat gets only an untouchable cook.

[*maari-maaz*: the meat of a female sheep (: ewe) or a she-goat which dies a natural death. Such meat is not generally eaten. The dead animal is thrown away as it is. *Vaatal*: a class of people who on account of their extreme poverty and consequent degeneracy could not afford to buy eatable meat from the market. They carried the dead sheep or the dead goat away, cooked its meat and ate it. This was available to them without cost. They were called *vaatal:* untouchables, sweepers or cobblers.]

Sense: Those who lose their originality lose all regard.

25. **ma'chh tsu'hu'ny**

To suck the fly.

Allusion: There lived a merchant, who, once examining his honey, saw a fly sticking to it. Picking the fly up he sucked it and then

threw it away. His daughter-in-law happened to be watching the scene. It was too much for her. She shuddered and ~~shuddered~~, but said not a word. She was taken ill. Physicians prescribed a precious stone as a drug for her immediate use. The merchant supplied the stone without hesitation. When they were about to pound it the girl stopped them. Her trouble was over. She ex-plained what really had made her ill. She had never expected her father-in-law to be so liberal when she had seen him behaving in so miserly a manner. The merchant comforted her saying, "My child, it is because I have been sipping the ~~files~~ like this that I am able to spare, this day, a pearl worth thousands to save your life. When pennies are taken care of, pounds take care of themselves."

Sense: Not to allow the things go waste. To be very frugal.

26. ma'tsu'raavun gav matsar anun

To give (one) false hopes is to make one mad.

27. ma'ku'ris mal kyaah pe'yi

What would make the impure more impure?

What is already dirty, filthy, polluted and loathsome cannot be made more so by any amount of filth and dirt thrown at it.

Sense: The dirty-minded shall remain dirty-minded always. They pay no heed to what people say about them or how people curse them.

The proverb appears to be an off-shoot of Lalleshwari's saying :

mukuris saasaa mal kyaah pe'ye

Meaning : Shall a mirror become dirty with ashes (thrown over it)?

The mirror shall, on the other hand, become more transparent. The noble-minded personalities shall become more noble-minded if people talk filthily about them.

28. ma'ngyzyaa tas yus nu' diyi

Should a person beg of him who could not give?

Idea : Unless the giver feels pleasure in giving, it is not advisable to approach him and beg of him.

29. ma'nzy va'sith pa'nzy gindun

To step in and play the ape.

Sense : To take part in a matter to attract public notice.

Comp : *To have a finger in the pie.*

30. ma'rith batu' me'chan t'e'ky

To imprint sandal marks on the rice-balls [: **Sansk. Pinda**] after death.

(To perform *shraadha* ceremony of the parents when they are dead. In this *shraadha pindas* are made of cooked rice and sandal marks are put on them.)

Sense : A reference to those sons who do not look to the comforts and the needs of their parents while alive. After their death, however, they perform their *shraadha* under pressure of religious obligations, or at least to guard themselves against public scandal. To the dead parents it in no consolation and no recompense for all the disregard they have had during their life-time.

Comp : *The same man, maligned while living will be loved when dead.*

Cf. Z 19

31. mya'ts chhukh tu' muakhtu' ban

1. Clay you are, be a pearl.

2. Dust thou art, secure thy salvation.

[*muakhtu'* : pearl (sansk. *mukhtaa*) ; salvation ; (sansk. *mukti*).]

Comp : *Be pious in deeds and noble in resolve.*

32. maa'j ga'yi ol
tu' mol gav tsrol

(For a child) mother is a nest and father a hard, task-master.

(The child is likened to a bird in relation with its mother.) Cf. Ts 17

[It is only in the arms of their mothers that children find real shelter and feel comfortable.]

Sense : Mother's good sense and kind-heartedness versus father's strictness and power over the child.

33. maa'j karaan koory koory
koor karaan raa'ni raa'ni

Mother is mad after her daughter, and daughter is mad after her husband.

[Daughters have greater regard for their husbands than for their mothers].

Sense : People generally look to the future ignoring the past which has otherwise many great lessons for the future itself. The proverb deplores this general and narrow outlook.

To live in the future forgetting that the future emerges from the past.

34. **maa'j vohvaan chhum nu' kaanh po'tru' vati pyath' beh**

O my mother! no one calls me names.

My son! sit in the middle of the street, or play the vagaband (and be abused).

[To put oneself in trouble knowingly.]

35. **maa'jee maam hay aav po'tru' myon chhu boy**

O mother! (look) my maternal uncle has come; my (dear) son! he is my brother.

[Needs no introduction. I know him better.]

Sense: 1. A brother is nearer and dearer than a maternal uncle. 2. He is not what a maternal uncle ought to be.

36. **maa'nshi mandul hyu bihith gatshun**

To stick to the ground like the buttocks of a buffaloe.

[The buffaloe requires some effort to move when sitting anywere, especially in water.]

Sense: 1. To be most inactive and sluggish. To let the grass grow under one's feet.

2. To sit and stay. To occupy a seat in a house much to the annoyance of the inmates, with no intention to leave and vacate it soon.

Comp: *Here I am and here I stay.*

37. **maa'nz laa'gith athu' chhe'tiy**

Hands though dyed red with henna (are and will remain) still colourless.

[Live the most luxurious life a man may, there is no escape for him from old age and death.]

Comp : *Paths of glory lead all but to the grave.*

38. **mehnatas mo'zoory**

Wages for the work done.

[Labour will not go unrewarded.]

39. **meraa ga'yaa teraa**
teraa ga'yaa hoo'n hoo'n

(How readily you say) mine is yours, (and) for yours you smile (meaning to say the question does not arise, do not talk about it).

40. **meeri ga'tshytan yaa phatsi**

May be the first or the last (: may end in a win or a loss).

[In a game played by the boys the winner of the toss is called *meer* and the loser *phats*. The players, by turn, throw a pice towards a hole dug in the ground for the purpose, from a particular point. The boy whose throw goes straight into the hole is *meer* (: the first to play). Respective positions of the other players are determined by the distances at which their throws catch the ground. He whose throw catches the ground at the longest distance from the whole is *phats* (: the last to play).

Sense : The proverb makes a significant reference to the imprudent enterpriser who is unscrupulous about the results of the enter-priser, to whom gain or loss is immaterial.

41. **myon aa'sith chon gav**
mangu'nu' vizi ashud gav

What was mine became yours. When demanded back it became eye-powder.

[You claimed all that belonged to me to be as good as yours, and when I demanded it back you called it eye-powder.]

Idea : Eye-powder is usable only in eye-sores and even then in very small, rather negligible quantities. Hence :
Returnable only in dire need and only piecemeal.

42. **mooorunay tu' maarun kyaah**
maarunay tu' moorun kyaah

If you rub roughly (between the thumb and the index-finger like a seed of corn) why kill also (and) if you kill why crush first?

Cf. T'3

43. **moolan drot tu' pa'tran sag**

To cut the roots with a sickle and water the leaves.

[To destroy the basis and nourish the off-shoots.]

44. **motu'ny nyandu'r**

Death-like sleep (that knows no waking).

45. **muagul d'eenshith gatshi phaa'risy phorun**
bror d'eenshith bishtu'

One must have the proficiency to talk Persian in the presence of a Moghul and the strength to call 'be off' to a cat when facing it.

[*bishtu'* : an expression meaning 'be off,' a call or a cry to frighten a cat away.]

Sense: Face a person who is more than a match for you.

46. muangu'd'aaras manz vo'tsh

A calf in a field of **muang** (: a kind of pulse).

[A person holding a situation where he has plenty to eat and drink without having to toil for it.]

47. muangu' ma't' khyath kaku'vu'y

To eat a vessel-full of **muang** and play (: fly away like) the pheasant.

[To have the best of everything and deny having had anything at all. An ungrateful person.]

48. muaqu'damas nu' broonth'ykiny guris nu' pa'tykiny

Cross not the head of the village nor stand behind a horse.

Cf. Kh 33

49. muaqu'damasay phuaku'dam aasihe* gaamas tulihe shaamas taam

If the **muqu'dam** (the lambardar) : head of the village, (the tyrant) were to have the pumping (: backing or encouragement) he would raise (: revolutionize), or raize (: level with the ground) the whole village by the evening (in a single day).

[It is because of the backing a tyrant receives, that his schemes, fair or foul, are a success.]

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* **Variant**: (more correct) : muaqu'damas patu' nay

[If the muqaddam had no counterclerk, he would............)

Check

—(Ed.)

50. muardas vadaan bihith batas ho'l ga'nd'ith

People weep over the dead sitting, and for food, standing (: with loins girded up)

Sense : In both cases people have to weep; for the dead the mourners sit down comfortably (in fact they must) and weep out their grief calmly and quietly. To stand and cry aloud would be a mockery. In the case of food people have got to raise a cry, gird up their loins, strive every nerve ; be "up and doing". To sit idle and weep in silence would be mockery and starvation.

51. muardu' maalas khuardu' buard

A dead man's property is generally embazzled.

[Whosoever has a chance to handle it pilfers it].

Cf. Sh 13

52. mud'as gyaan tu' kharas gor

To preach knowledge to a brainless person is (the same as) to feed an ass with **gor** (: unrefined sugar).

Comp : *Honey is not for ass's mouth.*

Also Cf. Kh 3

53. muji khyath sard

To eat radish and feel cold (; be calm and quiet).

[In cold places like Kashmir, radish generally produces bad cold and chill ; hence the saying.]

Idea : Reference to a person who, indulging in evil pursuits, or a proud behaviour, meets some horrible incident in consequence of which he undergoes a remarkable change and improves his ways wonderfully.

54. **muji pe'th'y mulyve'ny**

(To dispose of a person with) the green leaves plucked off the radish.

[These leaves are generally thrown away.]

Comp : *To cut off with a shilling.*

55. **mulku' maamany tu' deeshi pe'che'ny**

Maternal aunt of the country and paternal aunt of the district.

[To pry everywhere with or without concern.]

56. **mo'dur mas**

Sweet drinks.

[Falsehoods of a smooth tongue.]

57. **mo'du'r myaqu'raaz**

A sweet pair of scissors.

[Fine and sweet words that scissors into the heart. A speech that wounds the feelings.]

58. **mo'ny mood tu' che'nis muatsyaav gudom**

Mo'ny died and its halter was left to (its partner) **cho'ny** (only to be roped in).

[*mo'ny* and *cho'ny* are names of the calves.]

Sense : Reference to two partners depending upon each other for sustenance. One partner dies leaving behind, for the other partner, nothing but worries and miseries, liabilities and debts to liquidate.

59. **mo'nd ka'my mor**
tu' o'r ka'my laasuv

Who kills the sick and who saves the healthy?

[Bad health is no warrant for death, and good health no guarantee for life.]

Cf. B 68 and Y ~~60~~ 69

60. mo'nd'is talu'y gardan

A neck lying (down) underneath a heavy log (: bent in complete submission).

[Of a person held in firm grip by virtue of some obligation.]

61. myo'nd' myo'nd' khyavaan toti phaakay

(A person) eats morsal upon morsal (: a morsal here and a morsal there) and is still starving.

[A glutton. One who is never satisfied with what he gets.]

Comp : *Appetite comes as you eat. The more you get the more you would like to have.*

62. mo't laa'gith saalu' batu'

To fain madness to get a sumptuous meal.

[It is pleasant to play the fool on occasions.]

63. muphtu'y* natshtay be'tooree

Dance ye shameless (or mannerless) one for no remuneration (without rhyme or reason).

[Do not make disdainful fuss. Be ashamed of your conduct.]

Sense : Generally addressed to a penniless customer, a witless fool or a brainless fellow. *Note*:- The words in the proverb are addressed to a female, but apply to both sexes.

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* Variant : nahqay (: without rhyme or reason.) —(Ed.)

64. muri bihith daa'r khu'nzu'ny

To pluck a man's beard while sitting on his lap.

Comp : *To beard a person in his own den. A slap on the face.*

65. muth' khyavaanu'y chhinu' pechh yivaan

The soy-beans do not gripe the bowels immediately after being eaten.

[Used in cases of vicious deeds only.]

Cf. G ~~33~~ 32

N

1. **na d'enji ta'ly tu' na d'nji pe'th'y**

Neither under nor over the ball (of yarn) (: neither in nor out).

Sense : Yarn has got so entangled that it can neither be pulled by the inner end nor by the outer end. Both ends are intractable. A person of indefinite character, in no mood for reconciliation.

Comp : 1. *Neither fish or flesh nor good red-herring.*

2. *One foot in sea and one on shore,*
To one thing constant never.

2. **na deenuk tu' na dunyuhuk**

Neither respector of religion nor mindful of the world.

3. **na divibyoo tu' na pyatribyoo**
(sansk : na devebhyo na pitribhyah)

Neither worthy of the Devas (gods), nor of the dead ancestors.

[Non-believer and faithless. Equally unfriendly to all].

4. **na garyuk tu' na paryuk**

Belonging to no one at home and to none abroad (outside one's home).

[Rejected by his house people, no outsider will accept the man as his own.
Outside his own family no one will speak to him.]

5. **na garyuk tu' na gaath'uk**

(Able to properly attend to his job) neither at his home nor at his 'river-ghat' (: river - bank generally where washermen wash the clothes).

[Hard to serve two masters.]

6. **na khar khuash tu'**
na khar-vol khuash

Neither is the ass happy nor the ass - owner.

Senes: 1. Distress and discontent all round despite efforts to please everybody.

2. Employee as unhappy as the employer.

7. **na khyo'n paanu' tu'**
na dyun be'yis khyanu'

Neither eat nor let eat.

Sense: Neither make use of a thing nor allow any one else to use it.

[A 'dog in the manger' attitude.]

8. **na lo't' kuni tu' na ho't' kuni**

Neither is the tail in place nor the head.

[Senseless talk.]

9. **na maanchhiy tu' na t'uaphu'y**

Neither the honey nor the sting.

[Covet no honey fear no sting.

Neither desire nor fear.]

10. **na peeru' sund tu' na tsooru' sund**

Neither liked by the priest nor by the thief, (hated equally by both.)

[A person undesirable for every one.]

11. na ragi hund tu' na dagi hund

Neither belonging to the vain nor concerned with the pain.

[Neither a blood-relation nor a sympathiser in pain.]

12. na thuji hund tu'
na haaru'vachi hund

(Disposed) neither towards the **thuj** nor towards the **haaru'va't'**.

[*thuj* and *haaru'va't'* are two different species of wild fowl.]

Idea : Whether this fowl is shot dead, or that, or both it matters not. The person is compassionate towards neither.

Sense : A mediator who does not mind which one of the two disputant parties wins. Even if both the parties are ruined as a result of his mediation it is none of his concern.

13. na tran manz tu'
na truvu'han manz

Neither among the three nor among the thirteen.

Allusion : In a certain *panchayat* a decision had been taken to form two committees, one consisting of three members and the other of thirteen. Candidates were interviewed and lists of the selected ones prepared. A candidate who happened to have full hope of success found, however, that he was not on either list. When people asked him where he stood, his answer was, 'neither among the three nor among the thirteen'.

Sense : A person treated as having no say in any matter.

Cf. T 21

14. **na yazu'tuk tu'**
na beyazu'tiyi hund

Neither animated when honoured, nor abashed when disgraced.

Sense : 1. A senseless school boy upon whom reward and rod have no effect.
2. A mannerless fellow who would mend neither with kind regards nor with hard words. Irresponsive in either case.

15. **na yoruk tu' na toruk**

(Belonging) neither to this world nor to the next. (Neither with the living nor among the dead.)

Sense : A person who is neither worldly nor unworldly.

16. **nabu'/nabas soo'ty gaad'u' khe'ni buzith**

To eat fish roasted by the sky (: the sun) *or* to eat roasted fish in company with the sky.

Allusion : Shamash Tabriz had once a fish in hand, and no fire available to roast it. Turning therefore to the sun, he said, " O *shams* (: sun, in Persian) ! you are *shams* and I am *shams*, come and roast this fish for me.' No sooner had he said this than the fish was roasted.

Sense : To live in luxury and be very proud of it, or be haughty on account of it.

17. **natsu' haa' tu' aangun chhum tsho't'**

(Glady) would I dance, (but alas) the courtyard is too small (for the purpose).

Comp : *A bad workman quarrels with his tools.*

18. nadharu'ny nath'

Nervousness caused by **nadhar.**

[*Nadhar:* a bird feeding on fish (like a king-fisher). It is said that when it fixes its glance at some fish, or a fish sights it from under the water, the fish is unable to move as if magnetised. Whether the bird is real or only fabulous, no one knows.

Sense : The condition of a man who afraid of some one feels unnerved when seeing him or hearing his name.

19. nyadyaa̧'ris do'gu'ny dyaar

A person lacking in ready money has to pay double the cost.

[Poor people suffer more than the rich. Ready money is 'Alladin's lamp']

20. nagaaras tsa'nd' tu' suarnayi phuakh

To beat the drum and blow the pipe.

Sense : 1. To raise an alarm with sinister motives.

2. To broadcast a scandal without fear of consequences.

21. nalu'raazun palav

The last raiment af king **Nala**.

Allusion : The illustrious King *Nala* of the ancient historical tale lost everything in games of chance. Even his last raiment, the loin-cloth, was taken away by the birds while he was wandering in the forests.

the highest pitch of destitution.

22. naman mya'ts tu' kaman kits

To soil one's finger nails, but for whom ?

Idea : Finger nails become dirty and soiled mostly with hard labour. If a man should labour hard and there is no appreciation or encouragement, or there are no children of his own to benifit by, it is labour lost.

23. namas tu' maazas chhu dooryar

There is a great distance between the nail and the flesh.

Cf. A 66

24. nangas nya'ndu'r prangas pyath'

The naked person sleeps soundly (anywhere) as if on a royal bed. (He sleeps the sounder for it.)

Sense : A person who owns no riches nor any other belongings, has no worries and no fear of a burgler. He, therefore, enjoys a sound and sweet sleep wherever he lies down.
"the empty traveller will sing before a robber."

25. nani vuad'i kani tsa'nd'

To strike the bare head with a stone.
[To speak out the weakest points of a person at his face without reserve or restraint, and without regard to what it might mean for him, knowing that he has to say nothing in defence.]

26. naphu'huk chhum tasu'liyiy gaat'ay matu' paavtam

Of profit I have no illusions (that you would allow it), but be good enough not to make me undergo loss (: that will be profit enough for me).

Cf. Y 3

27. naphu'su'ny saang

To play varied (melo-dramatic) roles for back and belly.

28. nas tsa't' chhe' natsaan

The lady with the cut nose is dancing (her presence somewhere nearby).

(This is supposed to create disturbance and give rise to some violent dispute among the members of a house otherwise living peacefully. Some mischief is suspected to be brewing.)

Idea: Probably derived from the story of *Shurpa Nakha* in the Ramayana. Mischief played by her happened to be the initial cause of war between *Rama* and *Ravana*.

Cf. B 61

29. nas haa tsa't' hay
tu' babri danaah

Your nose has been chopped off (Oh! It is only) a tendril of an odoriferous herb.

[Said of a person who has no regard for his reputation.)

Cf. Y 39

30. nas muachhi manzu'y hyath

(Holding) one's nose always in one's hand.

[A person shy and submissive (always in fear lest his nose may be cut off and he may be put to shame).]

31. nas rath' tu' vaguv tsath'

Hold your nose (between your fingers and thumb) and tear the (straw) mat (you sit on).

[To hold one's nose-point, as in *Pranayama* between one's fingers is a sign of being a pious man. Hence to be pious for outward show. To tear to pieces the mat on which one is comfortably and respectably seated

means to do all sorts of mischief.]

Comp: *The bowl does not make the monk.*
Sense. Hypocrisy, Pious fraud.

32. **naagas naag chhiku' chhikh†**

Fountains playing their waters at one another or sprinkling and showering their waters over one another.

[Some well-to-do parties making exuberant shows of their respective possessions between themselves. Parties equal in status.]

33. **naagu'raadu'ch nyándu'r**

A sleep that a person enjoys by the side of a spring. (A sound and sweet sleep)

[Complete peace and tranquility of mind.]

34. **nyaamu'tsu'nu'y chhu noon shoobaan**

It is only the best dishes that deserve salting.

Cf. B 79

35. **naar tu' gaar tsaapun**

To masticulate fire and stones *

[*gaar** seems to be a word placed here to rhyme with *naar*.]
"To go through fire and water (through thick & thin)."

36. **naaras nari dini**

To raise one's arms against fire (in revolt).

[To resist a proposal strongly and openly.]

37. **naaru' draav suan**

Gold tested in fire.

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†*rather* : .... chhiki chhikh
(: a spring against a spring ;
a spray against a spray.) —(Ed.)

* *gaar* : poison —(Ed)

[A person shamelessly wilful, too bold and too daring for any reproof and reproach. Used at times * in good sense also.]

38. naaru' manzu' gulzaar

A blooming flower-bed out of fire.

[Safe in the midst of conflagration (: widespread disaster) on all sides.]

Allusion: This, it is said, was the blessing given to a confectioner, by *Reshi Pir*, better known as Pir Pandit Paadshaah of Kashmir. As the immediate result of this blessing, the house of this confectioner was the only one that clean escaped the flames which reduced to ashes all the buildings on both sides of the Vitasta from Zaina Kadal to Haba Kadal.

39. naaru' vizi kroor khanun

To dig a well at the time of fire (:when the house is on fire).

Sense: To struggle and try remedial action when trouble is actually come, and take no precautionary measures in time.

40. naav lagun gav naar lagun

Name involved or name made is (like) fire breaking out.

[A bad name and a good name both spread like wild fire.]

41. naav tho'd nasti zo'd

Great name but punched nose.

[A person whose ancestral dignity is great, but whose actions are shameful.]

* mostly in good sense. —(Ed.)

42. **naavu'* ga'yaa neerith kenh**

Have the boats left (the mooring site)?

[There is no hurry in the matter. Do not be impatient.]

43. **na'gru' neerith paandrenth'an**

Out of the city into the village.

[*Paandrenth'an* : a village near Srinagar. It was the capital of Kashmir before King Pravarasena II give it up for *Nagar* (: Shreenagar, now Srinagar). People then began to call this deserted place *Puraanadhishth'aan* (: the old capital, in Sanskrit). The place has been ever since known by this name corrupted into present Paandrenth'an.

Sense : To be placed in a distasteful position like a fish out of water.

44. **na'nis too'r aayi tu' draayi**
kha'nis too'r valu'nu' aayi

To a person under-dressed (or naked) the chill (: cold wind of the winter months) enters the body (from one side) and goes out (at the other side, leaving no shivering effect). To the over-dressed, it enters the body and stays there (:covers him up).

Idea : The less one has, the less worried he is. "Great wealth great slavery." "Riches and worries go hand in hand."

Cf. N 24

45. **na'v kath navan duahan**

A new talk lasts nine days.

(A nine days wonder.)

* Generally : naav (: the boat). —(Ed.)

46. **na'vy navaan tu' praa'ny* praanaan**

New ones brighten up and old ones wear out (day by day).

[When new relations are made intimacy grows with them day by day. Old relations are consequently forgotten.]

47. **nya'bu'ry pashaan/vuash**
a'ndu'ry vyaku'saan/khuash

Outwardly sympathetic (or sobbing), inwardly blooming or delighted).

[An insincere and malicious sympathiser. A lip sympathiser.]

Comp: *Job's comforter.*

48. **nya'bu'ry vuchhtan tu' nundu'bon**
a'ndu'ry vuchhtan tu' tshuatsu'kon

Look at his exterior, he is singularly prepossessing ; see his interior, he is a kernel-less fruit (:all corrupt).

[An empty shell.]

Comp: *A white sepulchre.*

49. **nya'bu'rimy pru'tshaan a'ndúrimyan gaash aavu'**

Those living outside (:enjoying themselves in the open air) enquire from those living inside (in absolute dark) if the day has dawned.

People living comfortable lives are, generally, too blind to see the condition of those who are passing their days in discomfort.

50. **nya'ndu'r tu' moth**

Sleep and death (are twins).

* Variant: no'v........pron (in the singular) —(Ed.)

Sleep is a light death and death a deep sleep (so says a Persian philosopher).

51. **nya'ndu'ri ha'tis khash**

To slaughter a person when fast asleep.

Sense: 1. To deceive a person having implicit faith in the deceiver's honest motives. 2. To rob a person of all his belongings without even giving him a chance to suspect that he would be robbed.

52. **nya'zuvy ka'ry tre' zuv taari/thaami**

The life-less one put three life-fuls back.

[A lazy person, or a person lacking in liveliness (to work) not only does no work himself but also impedes the progress of the energetic people and dis-spirits them. He wastes his own time and the time of others with it.]

53. **naa'gyraayiny zaath**

The caste or the creed of **Naagaraaj**.

Allusion: . *Heemaal* was befooled by some wicked women, and misguided to enquire from *Nagraj*, her loving husband, his caste and creed. Although *Nagraj* warned her against this foolish curiosity and its dangerous consequences she madly insisted, so possessed she happened to be. The result was that she lost him for ever.

Sense: Reckless and suicidal obstinacy.

54. **neko nekh kar bad labi paanay**

O good man! go on dooing good; the wicked one will have his own (:meet his own punishment).

[Virtue has its own reward and vice its own punishment.]

55. neku'nu'y chhe laam/laar

(It is) only the virtuous (that) are summoned/ pursued (to hard jobs).

[*Laam :* a call to join the army to face enemy's bullets in the front rank.

Laar : chase, pursuit, or pressure by the authorities to pay the dues and taxes etc.

Idea : Virtuous people generally suffer hardships in their life.

Comp : *Those whom the gods love die young.*

56. ne'mini kre'mini rozun

To remain submissive and within reasonable limits. [Apparently the corruption of the Sansk. *namrena kramena.*]

57. ninu' vaa'lis akuy guanaah.
raavan vaa'lis saas guanaah

The stealer of a thing commits only one sin (that of stealing the thing). The person robbed of the thing commits a thousand sins (since he suspects every Tom, Dick and Harry in the matter).

58. nishi zu'ru'vath nu'
doori she'shath nu'

Near me, I cannot have you; far from me, I cannot suffer you.

Sense : *(General)* A person whose activities and movements need to be watched when near, but whose presence is also a necessity and cannot be avoided.

(Special) A lady not having a happy life with her husband. In a plaintive tone she would, at times, fling this remark at him,

meaning, 'you are a man who will not have me by your side, nor tolerate me away from you.'

59. **niyatan muraad amalan jazaa**

Where there is good-will for all, there is the fulfilment (of the heart's desires). All actions receive their due reward (good or bad) according to the actions themselves

60. **neery khyath nigu'yiy kaa'r**

The cattle may go on grazing in the meadows quite freely; they turn (at last) to their own mangers (for satisfaction).

[Men may live most luxurious lives abroad; they turn back finally to their own homes for real peace and satisfaction.]

61. **nuash aayi re'ty zan aa's ye'ty**

The daughter-in-law came back after a month. It looks as if she had been here all the time (:no remarkable difference in her behaviour).

[Where the parties have a real liking for each other, the duration of separation is forgotten the very moment they meet.]

62. **nuash bani nu' koor**
hash bani nu' maa'j

A daughter-in-law cannot become(:behave like) a daughter, nor a mother-in-law a mother.

63. **nuash layi nu' haar**
khuar tal maa'rytos ho'nd'

The daughter-in-law is not worth a cowrie, why sacrifice a lamb at her feet?

Allusion: The old custom of actually slaughtering a lamb before the new daughter-in-law was ushered into her husband's house.

Comp.: *The game is not worth the candle.*

64. nuash lukas koor lukas
naahqay lukas kraku'naad

Daughter-in-law belongs to some one, and daughter to some one else. People go mad and get excited for nothing.

Idea: When a girl is going to be married, there is generally a great bustle and excitement among the people attending to arrangements etc. They have personally to gain nothing in the end. The daughter comes from one house and goes straight to some other house as daughter-in-law. People share excitement without anything to gain thereby.

65. nyuath'as chhus tsong dazaan

His thumb is a burning lamp.

[A person active, clever, bold and daring.]

66. nundu'bon tu' aqlikon

1. Handsome in look but blind in reason.
2. Beautiful to look at, but devoid of sense.

[Big head and little wit.]

67. no'kri raz karu'ny

To rope a person's nose.

[To lead a person by the nose.]

68. no'kryav kiny kad'un

To squeeze out (a person's happiness) through (his) nostrils.

[To cause a person repeated harrasment. To make a person pay through his nose.]

69. no'kryav kiny nerun

The oozing away (of happiness) through the nostrils.

[To have to pay through the nose.]

Sense: This is generally said in sympathy with a person who has to face unlucky developments which will not fail to move even a casual observer.

70. no'n mari paanay paantsaalas du'shan

The person naked will die himself, the **Paantsaala** (:Banihal peak) is (unnecessarily) put to blame, or takes (upon itself) the disrepute.

Sense: For a person having no clothes upon his body to save him from the chill, the severely cold Banihal peak need not be the only cause or place of death. He shall die anywhere in the cold.
People who have no means to live, shall die themselves, of starvation etc. Why should well-to-do personalities take upon themselves the blame and the sin of killing them?

Cf. R 9

71. no'shee ditsu'may phuhu'r ha'shee dimay bud'ith

(My) daughter-in-law! I gave you burnt crumbs (of rice, to eat), (do you mind?) (My) mother-in-law! (I take due notice of it, and) shall give you (the like) when you are old, (:shall serve you the same sauce in your old age).

Sense : The ill-treatment meted out to the weak (parties) leaves a burning impression, upon their minds, which remains smouldering throughout their life-time. They wait and watch. When a right opportunity offers itself, they ravenously seize it, and, avenge themselves ruthlessly, there and then.

Comp : *To pay a person in his own coin.*

72. **no'shee vo'nu'my tu' kooree boz**

(My) daughter-in-law ! I speak to you;
(my) daughter ! lend ear to me.

[Advice applicable to both, equally.]

Cf. K 42

73. **nu'ni naani hund tsu'ni aa'shnaav**

The coal-relative of the salt-grandmother.

[Relation between the two persons is that between the coal and the salt.]

Cf. ~~Sh~~ M 22

O

1. **okhun baa'gu'raan tsaat'u'baajinu'y hu'nzu' tsuachi**

A teacher distributes the pupil's loaves only.

Idea: He does not give away anything other than what is presented to him by the pupils themselves.

Sense: It was a custom in old days that when children were admitted into a school for the first time, the parents presented loaves to the teacher for distribution among the school children. The teacher distributed these loaves with pleasure, as a matter of course. The custom is obsolete now but the saying signifies that no person should lock for a thing that he does not himself procure or earn by hard labour. It is only his own labour that pays him and nothing else.

[Earn and eat.]

2. **okhun saa'bu'ny zardee**

Paleness (caused in the face) of the teacher (by every pupil asking him why he looked pale).

[The teacher feels that there must be something wrong with him which makes the pupils say so, until he actually becomes ill.]

Sense: The proveib is generally quoted when a person unreasonably fears something owing to other's talk.]

3. **okhu'nu' su'nzu' latu' vumri hund batu'**

A teacher's kicks (give) life-long bread.

[The teacher's rod saves the boy from being spoiled, and so ensures his life-long living.]

Comp: *Spare the rod and spoil the child.*

4. **onkhu'ri manz jonkhu'r**

Entanglements thrust into entanglements.

[Complication within complications.]

Sense: To toss and twist a problem so as to make its solution difficult. To indulge in bluff and bluster tactics.

Comp: *To make confusion worse confounded.*

5. **or ti thaph tu' yor ti thaph**

To snatch from here and to snatch from there.

[To seize quickly from all sides].

Comp: *All is fish that comes to his net.*

6. **or ti vaayun tu' yor ti vaayun**

1. To plough (a field) from both ends.
2. To steer (a boat) in both directions.
3. To beat (a drum) on both sides.

[Said of a person who is not reliable, who is a double-dealer and a double-roler.]

Comp: *To run with the hare and hunt with the hounds.*

7. **oru' ti tu' yoru' ti**

On this side as well as on that.

[A person representing both sides. A mediator.]

P

1. **paku'nas t'akun**

Walking (needs) feeding (:grinding with the teeth).

[The more one walks (:exerts oneself, toils or labours), the more feeding one needs to preserve one's vitality and vigour.]

2. **palu' talu' po'nz**

An ape (suddenly emerging) from under the rubble stone (: conglomerate rock).

[A person, a neglible feature in the background, moving forward suddenly like a sleeper coming awake.]

3. **panun kachul karun baah trakh**

To declare and assess one's own kid (as weighing) twelve traks (=72 seers)

[To obstinately stick to one's own ideas which never correspond with any one else's.]

4. **panun raavu'run tu' be'y sund ra'tshu'run**

To incur loss in a direct dealing is (better than) to make profit through another man.

[Better to waste in one's own hands than to save in another's custody.]

5. **panun tṛaavan tu' luku'hund hyad'un**

One's own loss and the people's jeerings.

[In addition to the loss there are others' taunts to bear.]

6. panun vaa'ntsh
tu' be'y sund ga'nzu'run/ba'nzu'run

A person having nothing (living upon the collected grains) but (in the habit of) counting (or distributing) what others have got.

[Envious nature.]

Cf. P 40 for vaa'ntsh

7. panun yazath paanas athi

Honour lies in a person's own hands

Sense: Mind your own honour and you will be honoured by all.

[Show respect to others and they will show respect to you.]

8. panunay maari toti kuni taari
byaakhay maari maa'rithu'y traavi

Our own man (:a kin) may hit us (: harm us); yet he will take us across sometime (: help us in difficulty); if a stranger should hit us, he will hit or kill us outright (and go away).

[Difference between the relations near and remote, or the relations and non-relations]

Cf. Y 42

9. panunuy rath paanas math

Smear your own body with your own blood.

Sense: 1. Wear out your own self to please others.

2. Exhaust (:spend profusely) your own resources for the sake of others.

Comp: *To kill the goose that lays the golden egg.*

10. **panu'ni be'bi he' mushkh**

See how your own **byab** smells.

[*byab* : body under the garments on the front side.]

Sense : 1. Make a survey of your own shortcomings.

2. Look within and not without, for truth.

Comp : *Physician, heal thyself.*

11. **panu'ni hachi bahaa tre'chi**

One's own paddy though mere husks (with hardly any rice in it) is as good as (other people's paddy of) twelve *trakh* yield (:which yields twelve trakhs of rice in every sixteen).

[One's own resources, howsoever meagre, are the most useful.]

12. **panu'ni haatsi/balaayi muaku'li par haatsi/balaayi nu'**

A man can possibly obtain release in a personal case or a personal calamity but there is no release for him when involved in another man's case or sharing another man's calamity.

13. **panu'ni jaayi saa'riy muaqu'damu'y**

Every one is a headman at his own place.

Comp : *Every cock fights best on its own dunghill.*

14. **panu'ni kaangu'ri karun be'y su'ndi athu' vuakhur**

To turn over fire in one's own **kaangri** (: Kashmiri fire-pot) with another man's hand.

Sense : To put another man in trouble to keep personal interests alive, as fire is kept alive in the *Kaangri* by turning it over.

Laashi

15. panu'ni lashī/naavi kad'u'ni paashi

To extract (remove the *sinews* / caulking from one's own *corpse*/boat.

[To disclose and make public one's own weaknesses.]

Cf. P 21

16. panu'nis dabas khabardaar

Alert where and when to strike one's blow.

[Vigilant in the matter of one's interesrs.]

Comp: *To know on which side one's bread is buttered.*

17. panu'nis vachhasay aasi kuluph lachhas manz he'ki bihith

If one keeps one's own breast locked up one can sit among a million.

Sense: 1. The less one speaks out one's own mind the more honour one commands.
2. (In relation to ladies.) As long as they do not 'express themselves fancifully' they are safe and can move about freely and respectably everywhere.
3. (In relation to both sexes). As long as they have senses about them (quite under control) they can move about fearlessly in any circle.

"A heart unspotted is not easily daunted."

18. panu'ny kath panu'ni jaay* jaayi

Our say at our own place.

---

* *fuller version*:
tsu' vanum be'ny bu' vanay baayi
panu'ny kath chhe' panu'ni jaayi
[:you call me 'sister' (and) I shall call you 'brother'; our mutual understanding (however) shall stand in tact.] —(Ed.)

[Our mutual talk is our mutual affair and our mutual trust. It should on no account go beyond us. It is between ourselves.]

19. ~~panu'y~~ kath nu' vati pyath' diny (daa'rith)

Panu'ny

Personal talk should not be told (: thrown like rubbish) in the streets.

[Keep your secrets to yourself and do not play yourself into the hands of the people.]

"Do not make songs about yourself: People will go on singing them."

20. panu'ny kuaku'r nay bad aasi be'y su'ndi gari kyaazi traavi th'ool

If one's own hen be not wayward why should it lay eggs at another's house? (It is only the bad hen that lays eggs on strange soils).

Sense : If one's own children be not bad why should they tell tales here and there to occasion quarrels for the parents to fight off?

"It is an ill bird that fouls its own nest."

21. panu'ny zachi pur*u*'karu'ny na'ny

To lay bare one's own rags.

Comp : *To wash one's dirty linen in public.*

Cf. P 15

22. panu'ny tso't' karun'ny garm

To bake one's own bread.

Conp : *To blow one's own trumpet.*

23. panu'niy chhi yim nam tu' maaz

They are our own nails and flesh.

Comp : *Flesh and blood.*

"They are ourselves inseparably"

24. panu'nyan nu' koj tu' paru'dyan mimyuz

For one's own not even the breakfast, for others

a mid-day meal (in addition to the morning and the evening meals).

25. **panu'nyan kraay paraayan* maay**

For one's own a (hot) frying pan, for others ~~a luxurious dish~~. love (devotion).

26. **panu'nyan yangu' tu' vuapu'ran pualaav**

For one's own asafoetida, for others a luxurious dish.

[*yangu'* : asafoetida. To serve *yangu'* in (Kashmiri) means to ruin completely.]

Cf P 64 (for items 24 to 26)

27. **panu'nyav chhinu' paa'gambar maa'nymu'ty**

The prophets (:wise men) have not been recognised by their own people (who are supposed to know them intimately and perfectly).

[A prophet is not without honour save in his own country.] †

28. **panzi vuath tu' braari be'h**

The monkey to stand up and the cat to sit down *or* the monkey is up first and the cat next.

Sense : 1. Monkey and cat are two pet animals in a house-hold like two children. In their naughtiness they rise and sit, by turns, at times so long that they become vexatious. Just so when children turn naughty and start these cat and monkey pranks, their annoyed parents cry shame upon them in these words.

---

* Variant : pardyan (: for others). —(Ed.)

† *rather* : A prophet is honoured anywhere save in his own country —(Ed.)

2, Two persons argue a common point, one initiating the other supporting, and carry on this monkey and cat drill until the opposition wears out.

[Partnership in mischief.]

29. par gagar tsaanaan
gar gagu'ran laar/too'ru'

The outside rats drive away/cause shivering to the domestic rats.

30 paras dag chhay paani khuatu' shihij

Another's pain is cooler (:more soothing and refreshing) than water.

[It is only the person in pain who feels the heat of it and no one else. Others not only do not feel it but also derive pleasure from it.]

49 Cf. B ~~47~~ and D 2

31. paraa'y* yaar kaayur naar

A stranger friend (:a person whose temperament and antecedants are not known) is (as unreliable and short-lived as) the fire made of conifer wood (charcoal).

Variant: *gujiry yaar*: a friend belonging to a nomad tribe. As he has no fixed residence anywhere, friendship with him is naturally short-lived and not reliable.

32. path bronth' nu' vuchhun

To see neither backwards nor forwards.

Sense: To mind not the past and care not for the future. To enjoy the present most.

* Variant: pahaa'd'y(: belonging to hill-tribes). (Ed.)

2. To mind not the consequences of one's deeds or words' at all. 3. Not to see the pros and cons.

33. paziky apu'ziky ƃaar ma'nzimy yaa'ris

The burden of responsibility for the truth or the untruth lies upon the shoulders of the match-maker or the middle-man.

Comp : *Sin upon the mediator's head.*

34. pazun paalun reeth mu' gaalun

Honour all that is in practice (and) break not the custom.

[Maintain the sanctity of the age-old custom and render it not obsolete.]

Cf. L 5

35. pa'tshis po'tsh kharaan khaanu'daaras duashivay

Geusts hate each other. The master of the house (:the host) hates them both.

36. pa'lim ma'thith meth'
pa'lim mathu'nay breth'

With the grease on, (one is) a mate (: head of the clan); without grease, a brute (:a dullard).

[When grease (:oil) is smeared on the body, the skin becomes slimy, and the man besides looking terrible becomes proof against his opponents' grip. He plays his role successfully. Without smearing the grease he looks weak and vulnerable.]

Sense : Refers to a person who heads a clan with some strong support from else-where and not otherwise.

Comp : *Jessica with gold one thing and without gold another.*

37. pa'tim ga'r buku'ryda'r

The last moments are hard-faced (: are terrible and hardest to face).

Comp : *The end crowns the work.*
All is well that ends well.

38. pa'timyan kathan tagophul

The old talks (: the controversies of the days gone by) should be forgotten.

Comp : *Let by-gones be by-gones.*
Let the dead past bury its dead.
Forget and forgive.

39. pa'z kath ga'yi maaji lyakh

To tell (a man) the bare truth is (as offensive to him as) to call names in respect of his mother.

[To blurt out unwelcome truths.]

Comp : *Truth hits a man in the eye.*

40. paan voo'ntsith hoony zanu'm
daan voo'ntsith khaah

Self-abnegation begets a dog's life, what will the hearth-abnegation bring forth ?

(*Voo'ntsith* may be *voo'nchhith* as well. In either case the sense is the same).

[*Voo'ntsith* : fr. Sansk. *vanç*) to deprive, abnegate.

voo'ntsith : (fr. Sansk, *unchh*) having collected grains from the fields or grain-markets and lived on that. Such a conduct is

called *unchhaḍ vritti*: living on the remnants in the kitchen after every one is fed, or reducing one-self to starvation in serving others.

Allusion : A woman devoted herself to the sole task of maintaining an open kitchen, feeding hospitably everyone that came to her house and depriving herself, at times, of even a poor meal. After her death she was born in the same house as a bitch. Her husband had, meanwhile, taken a second wife who unlike herself, maintained a closed kitchen. She entertained no one and looked to her personal comforts only. The first woman, now the bitch, seeing all this was pained at heart. She continued barking, giving vent to her internal emotions, meaning to say that when her self-abnegation had procured for her the dog's life what would the fate of the other woman be, who had closed the hearth?

[Hospitality and inhospitality contrasted.]

41. paanay kholum/lo'dum tu' paanay volum/luhrum

Myself I raised/built (the structure) and myself I dismantled/demolished it (again).

[To narrow the gap of differences with strenuous efforts, and foolishly widen it again. To tighten the situation and worsen it again.]

42. paanay vot'um tu' paanay tso't'um

Myself I joined its parts together and myself I cut it (into parts) again.

43. paanay voyum tu' paanay vo't'um

Myself I ploughed (the field) and myself I collected the harvest.

[To act independantly, unmindful of others' aid or advice, and face the consequences accordingly.]

44. paanay voonum tu' paanay vyatshu'num

Myself I wore it into a texture, and myself I separated every fibre of it (: tore it threadbare).

45. paanay vo'vum tu' paanay voyum

Myself I sowed the seed, and myself I applied the sickle to it.

or

Myself I put the plant into the ground for growth and myself I applied the sickle to destroy it.

Items 42, 44 + 45 = "To fry one's own self in one's own greese."

46. paanas phakh tu' be'yan paamu'

To vilify others when one's ~~is oneself~~ own self is polluted (:emitting foul smell).

Comp: *The pot calls the kettle black.*

47. paanas nu' maa'l tu' be'yan paa'l

Himself having no appetite, but causing others (:partners) irritation.

Sense: Display of irritation by the wife when her husband finds fault with the food cooked by her.

48. paanas nu' salaah tu' be'yan raah

Himself not in a mood (to accept the situation, he) blames others.

49. paanas nu' vaar tu' lukan baar

Himself helpless (:not in a position to bear the brunt, he) casts burden on other people, (declaring them at fault).

50. **paanu'su'y koorun tu' paanu'su'y kaasun**
or
paanay kooru'nas tu' paanay kaasu'nas

(A person) himself to rub the hair of his head to soften it, and himself to shave it also. (Himself to shave off his own hair.)

[Said of a person in destitution who has to do everything himself in order to live.]

51. **paantsh o'ngu'ji chhanu' hishay aasaan**

The five fingers (of a hand) are not alike.

[Men are not all alike.]

52. **pilim natay tso'kiy gaa'm**

(My hands) did not reach (the grapes), I called (them) sour.

Sense: Instead of declaring honestly that a thing is beyond his reach, a man is apt to say it is not palatable to him (:not to his taste).

Comp: *The grapes are sour.*

53. **pingu' ti nu' la'zu'mu'ts haayikas zaah**

(He) has not ever put even **pingu'** on a weighing balance (to weigh).

[*Pingu'*: a species of grain, inferior in quality, cost and taste, once grown in abundance in Kashmir for food purposes.
haayuk: a balance for weighing food grains.]

Idea: To do absolutely nothing in one's life, worthy of mention.

54. **peer chhunu' bo'd' yaqeen chhu bo'd'**

Great is not the priest, great is the faith, (the belief).

[Greatness lies in the man's own faith not in the priest.]

55. peeru' sund yazath tsooru' su'nz raa'chh

Honour (a man) as you would honour a priest and watch (him) as you would watch a thief.

[Feed him well but watch his movements.]

56. pish muath' anu'ny athas manz

To bring into one's hand a handful of fleas.

[Fleas though very tiny and insignificant are most agile aud blood-sucking. It is a job to catch them and then to hold them in one's tight grip.]

Sense: To bring under one's tight hold all evil and injurious elements, great or small, whatever they be.
To bring under right control young children who are by nature naughty (urchins).

57. pishav ka'ry guanaah tu' vagu'vyan chob

The fleas committed the sin; the straw-mats got the punishment (for it).

[For the sins of the fleas the straw-mats got the thrashing.]

Idea: Fleas generally hide themselves in the crevices of straw-mats during day-time, wherefore the latter are thrashed to beat the fleas out.

Sense: The innocent and the weak are generally taken to ~~lash~~ task where the party at fault happens to be strong.

Comp: *Innocence has to pay the penalty for sin. The weakest goes to the wall.*

58. **pishis gayaav paan˙ puarud**
ta'my zaanyaav suy sard

A tiny drop of water fell upon (the body of) a flea, by accident. It thought it was too cold.

[*paan˙ puarud* : the same as *paan praapt* from Sansk. *apaam praapti* (:obtainment of the waters).

paan puarud gatshun : obtainment of the water; a chance occurrence; (to get something, though petty, by chance or accident, when least expected).

pyush : a flea; an insect of hot summer months, which lives upon the warm blood of men and animals. Here a person, of no account; poor and of mean birth.

When the flea feels the drop it fears the cold season has set in. A shower of rain, even a drizzle, is a boon in hot summer months for every one, but death for the fleas.]

Sense : when a person of mean mentality gets something, graceful though petty, by mere chance, he suspects some mischief underlying the grace.

59. **pitu'ry hasu'du' koor* khatanhaa'j**

Envious (that other members) of family (should have male issues when he himself has none) a person seats his daughter for circumcision.

[*Pitu'ry* : Descendants from the same ancestors in direct line (: paternal side).]

Sense : Grudging contemplation of other people's fortunes, advantages etc., makes a man, at times, adopt an attitude extremely horrible and amazingly disgraceful.

* Variant : kori khatanhaal (: the daughter's circumcisiou) —(Ed)

60. **poorun chhu az dargaah**

Success lies in the hands of God.

61. **pooshukh ti nay tso'lukh ti naa**

If you could not beat your opponents (in the open strife) did you not run away either?

[If you have no strength to show your front show your back.]

62. **praa'ny kath ga'yi na'v har**

(To repeat an) old tale is (to pick up) a new quarrel.

[Old accounts breed new disputes.]

63. **praanyan phyalan tulu'ny dyal**

To peel the skin from the old ~~absceses.~~ abscesses

(To scrape the old healed-up wounds).

Sense: To repeat an old unpalatable tale. To revive a controversy which is dead.

64. **puatu'lyan poozaa baatsan yeezaa**

To worship the idols (and) torture the family.

[To starve one's own people and feed others. To hate one's own people and love others.]

65. **po'rumut gav go'rumut**

A man educated is a man made or a man manufactured (: carved).

[Education makes a man good-mannered, refined and well-behaved, as well as scrupulous and sophisticated. He will not easily yield, nor be persuaded to accept a theory offhand or blindly. He is thus very hard to appease. It is in this sense that the proverb is more commonly used.]

66. **po't po't paathchhaahas gaa'bath**

(Even) a king is talked about (:scandalized,) behind his back. (What to say of others?)

67. **po't vatshu' gatshu'ni pheerith**

Steps lifted to go forward fallen back.

[Misfortune over again.]

68. **po'tru' buachhi hoon kuachhi**

Oppressed by hunger (: acute longing) for a child, the childless person carries a dog in the lap (:fondling and caressing it in place of the child).

69. **po'zuy pazaan po'tus**

What is really the truth proves true (: is admitted to be the truth) after all.

Comp: *Truth prevails in the end.*

70. **pushisu'y athi/pushis athiy chhe poshi maalu'**

Only the florist knows how best to make the wreaths.

[Only the expert fisherman knows exactly what flies to offer to what fish.]

O

PH

1. **phari tsooras daari ko'nd'**

A fish-bone (sticks) to the beard of the stealer of the roasted fish.

Comp : *A guilty conscience needs no accuser.*

2. **pha'lis hyo'l tu' he'lis khal**

An ear to a grain and a barn to an ear.

[When a seed is sown it sprouts into an ear bringing forth and yielding numberless seeds which in course of time produce barn-fuls of grain.]

Sense : One good action bears fruit manifold here and here-after.

Comp :
Little drops of water, little grains of sand,
Make the mighty ocean and the pleasant land.

3. **phaagun zyo'vu'raavun**

To exhaust a thing before its estimated or right time. [To spend it wastefully.]

Idea : In Kashmir, winter season continues to the month of the Phalgun. Fire-wood, and charcoal etc. are generally purchased and stored before winter sets in, to last the whole season (i.e. till end of Phalgun). When, however, any of these essential commodities has been consumed before Phalgun, it means it has been wasted.

4. **phe'shil thavyokh kha't'ith** su draav Phatith

The ominous one was placed in hiding, he came out bursting forth (: spoke from the hiding place).

Comp : *Talk of the devil and he is there.*

Q

1. **qabri tu' motas hisaab**

Account (renderable) to the grave and to death.

[Accounts have got to be settled and cleared even after death and in the grave.]

Idea : Death and grave do not absolve a person from his obligations unfulfilled while alive.

2. **qandas tu' muji kunuy saad**

(To hold) a lump of sugar and a radish alike in taste.

[To treat different varieties in a like manner.]

Comp : *To tar with the same brush.*

3. **qarzan ka'd'mu'ts tshaa'gis taam tshath'**

Flood of debt risen to the top-most hair of the head.

Comp : *Over head and ears in debt.*

4. **qarzun larzu'**

The trembling caused by the debt.
(The dread of debt.)

R

1. **ras meenith tu' naat'u' ga'nzu'rith**

Soup (of meat) in a measured quantity and pieces of meat duly counted.

Sense: 1. A dinner prepared for only a limited number of guests (which allows of no extra guest). 2. Income available to the limited extent of bare expenditure.

2. **ratas tu' treshi har**

Bitterness (grown) to the extent of thirstiness for each other's blood (:to the extreme).

3. **rath vanday tu' pujy-vaanu'kuy**

I will offer blood for you, (but) from the butcher's shop (: not my own).

[Feigned love.]

4. **ratu' ba'rith honyan**

(Thrown over) to the dogs blood-bespotted.

[A person discarded, cast away, having no recognition, no voice, no say.]

Sense: Generally a woman would say this in respect of herself when she is deprived of her comforts, especially by her husband.

5. **rath' meny kaangu'r**
tu' vuchh meny t'u'kh

Hold my **kaangri** (:fire-pot) and see how swiftly I run.

[*Kaangri:* a Kashmir fire-pot used in the winter months to keep one's body warm,

To have it with oneself and to run is a dangerous step.]

Sense: To give up lethargy and rise to the occasion.

6. **raz da'z tu' var tso'lus nu'**

The rope burned (completely) but its twists remained.

[Change of circumstances does not affect the dignity of a person.]

Comp: *The lion lost its teeth but not its roar.*

7. **raath vo'nu'may laa'l tu' ma'jnoon**
subhan chhukh dapaan
laa'l kyah vaatihe ma'jnoonas

I narrated to you the whole story of **Laa'laa and Majnoon** during the night. (How strange!) still you ask in the morning what relation **Lailaa** and **Majnoon** had between themselves.

[To be absent-minded or inattentive.]

Comp: *To go a-woolgathering.*

8. **raa'chhis do'haah tu' tsooras ga'raah**

A day for the guard and a moment for the thief.

Sense: It takes the guard nights and days to watch over the treasure, and the thief just a moment to steal it.

[*ga'r* = $\frac{2}{5}$ of an hour: here, a moment.]

9. **re'yi shabnamu'y maar**

Even the night-moisture (:the dew) kills the ant.

[Poor and the weak need no bullets to crush them.]

Cf. N 70

10. rood pyanay chhanu' rab vuathaan

Unless there is rain there is no mud. (no rain no mud.)

Sense: Unless something is happening in the background people would not talk about it. For every effect there must be a cause.

Comp: No *smoke without fire.*

11. rov gur sheth'u' muhur

The horse lost is (declared to have been) worth sixty **mohars.**

Idea: A person holds something in trust which is unfortunately lost. The truster not only does not believe the facts, but thinks that the trustee embezzled it for its very value. The position of the trustee becomes awkward. *Note*:- *Sheth'u'muhur* is generally pronounced *sheth'u'vuhur*, meaning sixty-year-old (: a thing most rare).

12. ruapith'u' ko'r tshuapi soo'ty suanu' sund daan
haari ko'r chir chir morun paan

Roopa (:a Kashmiri lady) adopted silence and (thereby) built herself a golden hearth (whereas) **Haa'r** (:another Kashmiri lady of the name) chirped and chirped herself to death.

Comp: *Silence is golden.*

13. ro'nmut khyav tu' vuath maa'j* pyav

Mother dear! we have eaten up what you had cooked; get up and cook again.

[The constant need of feeding the belly shall never come to an end.]

* Variant: no'shy [: o (my) daughter-in-law!] —(Ed.)

14. ru'tis da'h baa'gy

Ten partake in prosperity.

[Everyone will easily get a share for himself when conditions are prosperous.]

S

1. sangar tsa't'ith yangar

To tear down the hills (and in the end) find (only) the pine-cones.

[To make vain efforts.]

2. saraaph ga'nzu'raan dyaar
tu' atraaph raavu'raan do'h

The banker counts his money and the squanderer wastes his day.

Sense : 1. One is banker, the other bankrupt. 2. One makes profits, the other profitless pursuits. 3. One makes the best use of his time and money, the other wastes both.

3. saruph pakaan ho'l ho'l
vaa'j vuchhith* gatshaan syo'd

The snake takes a meandering course, but goes straight on seeing his hole.

Sense : Sick persons are by nature snake-like, crooked and poisonous. always watching to secure their advantage, by hook or by crook, and ready to smite at any chance. At their own place they are saints, neither wicked nor poisonous.

4. sa'mis so'm nemath
be'so'm gav qayaamath

1. Evenness is a blessing, unevenness a curse.
2. Two equals are a blessing, unequals a calamity.

---

* Variant : vaa'j nishi (vaa'tith)...... (: reaching near its hole........)
(Ed.)

[When there is evenness (: equality, similarity of thought and outlook, co-operation and agreement of hearts between the parties) it is a blessing, and prosperity is the outcome ; when there is unevenness (: dissimilarity) it is a curse, and calamity is the result.

5. **sa'ndiji divaan zaa'ly**
hyandu'vyand tsalaan neerith

Sifting the linseeds melons slip through the fingers.

Sense : 1. Attaching undue importance to petty matters, important matters go unheeded. [Losing oneself in innumerable details big things pass by unnoticed.]
2. To be careful about insignificant items of expenditure and careless about large sums of money.

Comp : *Peny wise pound foolish.*

6. **sa'ry pe'th'y sa'hlaab**

Flood rising above a person's head.

[Used in both senses, flood of prosperity or of adversity. In either case it indicates a precarious state, a perilous condition.]

7. **saa' maa' zaanya**

Does he know **sa** and **ma**?

Sense : The aphorism relates to the period when *sharadaa* character were in vogue in Kashmir. In *sharadaa* the letters *saa* and *maa* are almost alike. Only the well-educated persons are able to read them correctly in common writing. The sense is, 'can he read and write ?'

Similarly : *Doon saad zaanyaa* :

[Does he know three quarters and one and one quarter ? (fractions in arithmetic.]

Does he know the three R's?

8. **saa'riy karaan paanyo paanyo jumlyo nu' karaan kaanh**

Every one cries "self for self", no one cries, "all for all".

[Everyone for himself and for community none.]

Comp : *All are for the region and none for the nation.*

9. **saa'riy samav tu' yath razi lamav**

Let us join hands and pull this rope (to steer our boat safely, up stream against the current).

[All difficulities shall be surmounted by co-operating with one another and making a joint effort].

Comp : *Union is strength. To march in step and go forward hand in hand.*

10. **saad laa'gith soodkhaar**

In saint's guise a money-lender.

[To be pious as well as a money - maker. To pretend to be a saint and act like a sinner.]

Comp : *To serve both God and Mammom.*

11. ***saani guryaa laa'r lyad (lyad laa'r)**

(Can anybody say) our mare is tarnished by its dung ?

[We are absolutly immaculate and infallible, and cannot be found fault with.]

---

* Variant : saani guri nu' lyad (laa'r)
[: our mare is untarnished (by dung).] —(Ed.)

12. **saani zoori ti do'd tsong**

The lamp on our lampstand has also lit up.

Sense : 1. Good days have dawned upon us too. 2. Some one among us has at last won a high position.

13. **se'dis ho'l kyaah kari**

What can a crook do to a person who is himself straight-forward ?

[Leave the crook alone, straight-forwardness shall win through.]

14. **se'ki noon tu' vyathu'rani saaban**

Salt to the sand and soap to the straw-matting (made of ripe paddy grass).

Sense : Both go waste. Hence an advice on deaf ears, or a work, which is not paying.

15. **se'zi o'ngu'ji khasya gyav**

Will the **ghee** be held on an upright finger ?

Sense : Too much of straight-forwardness will not always serve the purpose. There are moments when it should be abandoned.

16. **seru' vaavu' khuatu' d'eru' vaav**

The want of a room (to live in) is (a) greater (calamity) than the want of food - grains (to live upon).

Sense : For food a man can beg, borrow or even steal, but for a room in which to give rest to his weary limbs after a hard day's toil, there is no help.

17. **sivan le'ji draayi tu' ba'ziny le'ji tsaayi**

Out of the boiling-pot into the frying-pot.

[*le'j* : an earthen pot to cook vegetables in. Some are used for boiling vegetables and some for frying them.]

Comp : *Out of the frying pan into the fire.*

18. sontu' tsaayaav vaari kuakur hardu' ko'rhas hish

A cock entered the garden in the spring season and it was hooted out in the autumn.

[The cock enters the garden in the spring season when seeds are sown, eats up the seeds leaving the garden barren. When autumn sets in, the garden has no produce to yield consequently. The owners seeing the consequences of their negligence begin to hoot the cock out.]

Idea : All matters require definite action at definite times, which, if neglected, brings about disastrous results.

Comp : *To cry over spilt milk.*

19. sooras manz su'tsan

A needle (lying hidden) in the ashes.

[Something, not obvious or explained, apt to prick like needle any moment. A snake in the grass.]

20. sooru' va'lith tsooru' jamaath

(Men are generally) a gang of robbers clothed in ashes.

[There are many things which a man does or is, by circumstances, compelled to do from time to time, the nature of which is such that exposition may pollute the surrounding atmosphere, create a row or cause

affliction. He, therefore, keeps such things a secret to himself whereby peace and calm are maintained (thus behaving like a robber and covering his actions under the ashes of silence). This is particularly true in the case of very close relations such as between husband and wife or a subordinate and his boss.]

21. **suanas bosh kanas tal**

Gold is proud of itself on the ear (in the shape of ear-rings, etc.)

[Gold has its worth when put to use.]

22. **suandi hu'nzu' puandu'**

The sniffs and sneezes of **Suand** (: suandar, a lady of the name).

[Contemptuous expressions on the part of a woman.]

23. **suanu' poshi ti taar**
tu' vyanu' poshi ti taar

A flower of gold serves the same purpose (lit. takes one across) as a flower of *vyan͡u'* (: an odorifeous herb) does.

Idea : In match-making proposals the well-wishers of either party (the girl's in particular) say this, meaning that the question of a big dowry (: a flower of gold) should not come in. A girl with a big dowry is no better than a girl without it. The latter is as good as the former.

24. **suanu' ruapu' kani chhuy taaraachand**

Here is **Tarachand** in place of gold and silver.

[*Tarachand* personifies a great family name.]

Sense : The bride comes from a great family but brings no dowry worth the name. She is herself her own dowry, or her dowry is only the great name that her parents bear.

25. **su'tsu'ni paa'vy atsun**
tu' ha'sy ba'ry nerun

To go in through a pin-hole and come out through an elephant-gate.

Sense : To take advantage of a loop-hole and establish oneself in a place so securely that Herculian strength shall be needed to drive him out.

Comp : *Give him an inch and he will take an ell.*

26. **suli hindy guli meeth'y**

The presents made by Suli.

[*Sul* : a lady's name ; shortened form of Salima or Sultana.]
[*Gulimeeth'y* : wedding-presents, literally hand-kisses, made to the bride or the bride-groom. The custom was to kiss the hands and place presents (generally cash) in those hands. Making of these presents is still in vogue, rather in shameful exuberance, but minus the affectionate hand-kiss. Such presents are in every case reciprocal and not a free gift in the real sense. These are made only where relations are very close. This is a sort of give and take, in each other's turn.]

Sense : A display of love with a certain selfish aim.

Comp : *Cup-board love.*

27. so'n tu' vuagun nu' vuchhun

To regard neither the depth nor the shallowness (and be drowned in consequence).

[To be most inconsiderate.]

O

SH

1. **shaku'las panun shakh**

The guilty conscience has its own suspicions.

[A person with a guilty conscience attributes every casual aspersion to himself.]

Comp: *The cap fits where it should.*

2. **shamsheri hund zakhm bali ze'vi hund zakhm chhunu' balaan**

The wound inflicted by a sword will heal (one day), but the wound inflicted by the tongue shall never heal up.

Comp: *Harsh words cut deeper than the sword.*

Also Cf. T 5

3. **sharm khe'ny buzith**

To eat shame duly roasted.

[To shame shame itself.]

4. **shaal tsa'lith bath'yan lori***

Caning the land-slopes after jackals have (damaged the crops and) run away.

Comp: *Crying over spilt milk. To lock the stable after the horse has been stolen.*

5. **shaal shaal har karaan t'ungi vizi kuniy**

Jackals fight among themselves (at times), but when howling they are one (: howling with one voice).

* Variant: chob [: thrashing] —(Ed.)

[They present their enemy a combined front.]

Sense: Brothers or the members of a family, in spite of their mutual bickerings, rise in a body against any one who may happen to pick up a quarrel with any one of them anytime.

6. **shaalas lo't' zyooth'**
paanas vurun valun

The jackal has (quite) a long tail. (Yes) to serve him as his wraper.

Sense: The wealth of a rich man is a relief to none. It serves only his personal vagaries and not the poor man's needs.

7. **shaandu'ga'nd'y totu'**

The pillow-parrot.

Comp: *The curtain lecture*.

8. **shenku'ru'ny maku'ts**

Shanker's axe!

[A character unchanging and unchangeable.]

Allusion: It is said that *Shankar* was an inhabitant of Bijbihara, a village 29 miles south of Srinagar. He made his living by cutting fire-wood. He had only his mother whom he served and worshipped as one would serve and worship God.

Once it so happened that the Mohammadans of the place built a mosque there in the name of Baba Naseem-ud-din. The main gate did not stand any way, despite the skill and the workmanship of the artisans employed. *Shankar*, seeing this, offered his own axe to support it. The gate, lo and behold, stood all right as soon as his axe

was fixed there. This axe is supposed to be still existing as originally installed, having undergone no change either in colour or in strength. This peculiarity has given it the proverbial significance.

The proverb is, however, used only with reference to deep-rooted mischief.

9. **shetaanu' su'ndy kan za'ry**

Deaf be the ears of Satan.

[Whatever I say may not be construed to mean self-praise.]

Cf. L 15

10. **sheth'u' va'rish beni**
tu' aa'th'u' vuhur boy

A sixty years old sister and an eight years old brother.

[The former expectantly looks for and receives, and the latter feels delighted and gives, the customary presents, on every occasion, irrespective of each other's age. This shows how a sister is loved and held in high esteem by her brothers at any age.]

11. **sheth'u' vuhur breth'***

A sixty-years-old dullard.

[Old men are often called so by the youngsters.]

12. **she' ta' tre' tu' nav tu' kaah**

(To talk) sixes and threes and nines and elevens.

[All useless and meaningless talk. Nothing to the point.]

Comp: *A Cock and Bull story.*

* **Variant**: sheth' gav zi breth' gav
[: as soon as (he is) sixty, he grows senile.] —(Ed.)

13. she'rykatuch le'j khya'mu'ts honyav

The common **le'j** (: earthen pot for cooking food) is eaten up by the dogs.

Sense: Common or undivided property belonging to a number of partners, is embezzled by every one of them when handling it, and embezzled by others also who happen to have a chance to handle it.

14. shikas ladas hoon patay

A dog is there after the luckless.

[The unfortunate persons are harrassed from all quarters, every time. Even the dogs bark at them.

A Persian saying has it: "When the door-keeper and the dog caught hold of the poor man, the former caught him by the collar and the latter by the lap of his garment."]

15. shikas ladas shikas d'a'nd'

An ill-fated person has an ill-bend (: ill bent of mind).

[*d'and'* : bar and beam of the weighing balance, also manners.]

Sense: A person oppressed by poverty and coerced by misery, naturally loses the equilibrium of his mind. All his actions, efforts and endeavours go the wrong way.

16. shiku'su'ki vaavu' vuakhal phut'aan

(Even) the stone mortars break under pressure of the wind of adversity.

17. shodan chav chars
tu' kuand'u'li khuat kaa'ph

The drug-smoker smoked the narcotics, stupefaction possessed the fire-pot.

[Narcotics produce drowziness or stupefaction when smoked. Naturally therefore the smoker should lose his head. But according to the proverb the fire-pot loses it instead.]

Sense :

(1) Responsibility for the stupefaction is thrown upon the fire-pot, for, if it had not been there, probably the smoker would not have smoked and got stupefied. The inference is that for the felony of some one, some one else meets the rebuke.

(2) Some one does something great and some one else catches inflation, is puffed up with the pride thereof. It is in this sense that the proverb is commonly used.

18. shoru' bobus thavun ba'rith

To keep the cracker duly loaded (ready for discharge).

Sense : To remain thoroughly prepared for attack with all sorts of arguments in support of one's view-point.

[Energy in ~~reverse~~ reserve. A shot in the locker. Or, to make ~~the~~ the bullets for others to fire them.]

19. shraaki tu' maazas kyaah chhu vaad

What protest can there be from the meat before the butcher's knife ?

Sense :

(1) If the beloved does not respond to the lover, it is but natural and cannot be questioned.

(2) The question of protest, remonstrance or dispute does not arise where the oppressor is powerful and the oppressed helpless.

20. **shuang tsaangi tu' vuath baangi**

Go to bed while the lamp is yet on, and rise from bed with the first prayer-call (: call for prayer from the nearest mosque).

[Early to bed and early to rise.]

21. **shupy kaanyav soo'ty too'ru'**

To point a sprig from a winnowing apparatus (at a person) and make (him) shudder (at the very sight of it).

[*Shup :* An apparatus for winnowing paddy. rice etc. In Kashmir it is made of rush or sprigs.]

Sense : To inflict hardship upon a person to such an extent as to cause his hair stand on end.

22. **shur kati shur kati**
shur nakhas pyath'

Where is (my) child, oh ! where is (my) child ? The child is on the shoulder.

[A man is looking for his child round about when the child is there upon his own shoulders. To look for a thing when it is in the mouth.]

23. **shur ke'he chhuy**
maa'ntsu'kroo'lu'hanu' taaru'
du'rkaaku'ni kyaah chhuy
dadu'r hish koor

How many children have you got ? Oh ! little pigmies* three. How many does your sister-in-law (: the wife of your husband's brother) have ? A girl as big as your cucumber.

---

* *rather :* manikins. (Ed.)

[To the envious eyes of a woman all children other than her own, look big and bony.]

24. **shuryan soo'ty garu' karun gav**
guryan soo'ty dab karu'ny

To run a house in conjunction with the youngsters is (as bothersome as) to wrestle with the horses.

Sense : It is hard and bothersome for an old man to live in a house where youngsters have the commanding voice.

O

T

1. **tachhi bachhi karun**

Stirring the single faggot in the fire-place to keep the flame alive.

[To strive against adverse circumstances.]
"To keep the wolf from the door."

2. **tachhinu' tachhinu' nashaan koh**

Even mountains disappear from constant scratching.

[Continued oppressions kill a man.]

Comp: *The drop wears away the stone.*

Also Cf. V 7

3. **tal pyath' nu' thavun kenh**

To leave nothing under or above, up or down.

[To hold back nothing. To be outspoken.]

4. **talu' talu' palu' baah shath**

The deeper (you dig) the greater the number (lit. 1200) of boulders (you will find).

Sense: Persistant naughtiness of a boy ~~which has taken deep roots~~, or wickedness of an adult. which has taken deep root.

5. **talvaari hund zarb bali**
ze'vi hund zarb chhunu' balaan

Cf. Sh 2

6. **tamu'haas chhu samaah**

Avarice (or excessive longing) leads only to destruction.

[*Samaah* : Sansk. *Samhaar* : annihilation.]

7. **tani nu' za't'**
aa'su's nu' mya't'
bihiny nu' jaay

For the body, not a rag (to cover it); for the mouth, not a morsel (to fill it to ward off hunger); for sitting on (to rest weared limbs) not a spot anywhere.

Sense: A situation most pitiable. The basic needs of man are a rag, a morsel and a room. If these are not available life is a mockery.

8. **ta'ny guagal karu'ny na'ny**

To liquefy the solid facts and lay them bare.

[To disclose the innermost secrets of an opponent.] "To lay bare the naked facts".

9. **taa'zy ba't'y/bat'un kaan**

The arrow shot by **Taaj Bath.**
(An accidental winning shot.)

Allusion: Some one of the name of Taaj Bhatt, has, probably, in a winning contest, shot his arrow right at the target, by mere accident.

Sense. To achieve success in a hard contest, to win by a ~~narrow~~ mere margin.

Variant:

taa'zy pe'th'y kaan, (obviously corrupt).

[An arrow shot over the bulwark or along the whip.]

10. **taabas laab**

Patience (pays) dividends.

[According to a Persian saying, 'Patience is bitter but its fruit is sweet.']

11. **taah kartam tu' shaah karath**

Fold me properly and I will make a king of you.

[The word *taah* (:to fold) is applicable in cases of bedding, clothing and turban. Properly brushed, pressed, and creased out, they give better look and better service.]

Comp: *Cleanliness is next to godliness.*

12. **taapu' soo'ty daa'r chha'tsu'raa'vmu'ts**

Beard turned grey in sunshine.

[Old men are often considersd by the younger ones lacking in common sense and vision, and dull-headed.]

[A man old, but not wise and experienced.]

13. **teraa nu' su'thu'r**
tu' meraa nu' katu'vany

Yours no cotton, mine no spinning charges.

[You need not press for return of your cotton, and I shall not demand the spinning charges.]

Idea: Cotton given for spinning on some agreed wages, and lost or misappropriated by the spinner.

Sense: To give up reciprocal claims to end a dispute.

14. **te'li tosh ye'li nuash garu' vaatiy**

Felicitate yourself when the bride reaches home.

[Be confident of your plans and exultant over your victory when success is achieved.]

Comp: *Count not thy chickens till they are hatched.*

"Do not halloo till you are out of the wood."

15. **timu' gori ga'yi duad ku'nith**

Those milk-maids have sold off their milk and departed.

[Their job is finished.]

Sense :

1. The plans which are relied upon for success are time-barred.
2. Past fooleries cannot hold now.

Comp : *That cock won't fight.*

Also Cf. Y 46

16. **to'h tanbu'lee karu'ny**

To fly in the air like pounded paddy husks.

[To be impatient beyond limits.]

17. **to'h th'agas myangan th'ag**

The stealer of goat-dung drawing against the stealer of paddy-husks (: chaff).

[Cunning against cunning.]

Comp : *Dimond cuts diamond.*

18. **tre'hath ti gav bahay pu'ntsu'hy**

Three hundred is the same (thing) as twelve twenty-fives.

Comp : *Call the rose by any other name it will smell as sweet.*

Also Cf. D 12

19. **trukis kathaah mud'is lori hathaah**

To an intelligent person a word, to a fool a hundred canes.

Comp : *A word to the wise.*
Rod is the logic of the fools.

20. **tro'shis ga'raah pho'shis**

The fury of a hot-tempered person lasts only a short time (: Lit. 2/5 th of an hour.)

[Hot temper cools down as soon as it heats up. A hot-tempered person seldom resents anything for long.)

21. **tryan tu' truvu'han manz**

Between threesand thirteens.

[Confused and puzzled. Not able to understand what to do or what to say.]

Comp: *To be at sixes and sevens.*

Also Cf. N 13 and mark the difference.

22. **tul palav tu' vuath tsalav**

Pick up your rags (: pack up) and off we go.

[To leave bag and baggage when distress is ahead.]

23. **tulu' moori hu'nz nath'**

Trembling and quivering as caused by the mulberry twig.

Allusion: In old days teachers used to beat the naughty boys with tiny twigs cut from mulberry trees. The boys of the school, therefore, trembled when they saw the teacher enter with this rod of punishment in hand. Mere sight of the twig produced a benumbing effect upon them.

Sense: To be under some constant dread.

24. **to'mu'las manz kanu'**

Unhusked grains of paddy in the rice.

[Negligible few among millions.]

25. **to't khyanu' chhu gyagu'y dazaan**

Too hot food (when eaten) burns only the gullet.
Comp : *Haste makes waste.*

26. **turun khyakh nu'**
tu' vushinis praarakh nu'

Cold (food) you will not eat, and for warm (food) you will not wait. (So, better have your meals elsewhere.)

[A unique way of showing out a chance guest, a peculiarity attributed to the people of Sopore, a town in Kashmir. Hence the phrase : *Sopoory maazu'rath* (: Sopore - brand hospitality).]

27. **too'ri ka'nd'y khaaru'ny**

To cause thorns of chill rise on the body.

[To make a person shiver through dread. To cause horripilation.]

Comp : To cause the *Hair standing on end.*
"To cause the hair stand on end."

o

TH

1. tha'ny karu'ny

To butter up

[To flatter a person.]

2. thuaki pyath' rikiny

To slip on (mere) sputum.

[To suffer gravest consequences from a trivial cause.]

O

TS

1. **tsaki talu' kad'u'ny ~~khanu'ny~~ kath**

To dig out a man's secret from the very bottom of it.

2. **tsalu' haa' chaani daadi**
tsu' hyath soo'ty

I would (much like to) go (somewhere far away from you) because of (the repeated heart-burning caused by) you, (and at the same time, I would like to go) along with you (such is my love for you).

[A pleasant outburst between husband and wife in their petty quarrels, now and then, when unable to decide what brighter course to take and follow.]

3. **tsalu' haa' tu' chhum nu' vaar**
rozu' haa' tu' chhasa~~y~~ baar

Gladly would I vacate, but the surroundings block me in; equally gladly would I stay, but I happen to be a burden.

[A woman's voice when children's love is an impediment in her vacating the house, and husband's cold-heartedness makes her feel herself a burden to the house.]

Sense: Between two equally difficult situations.

4. **tsari kashinu' yivaan rathu'y**

Excessive scratching causes only the blood to ooze.

[The more the arguing, the greater the complications, and the more difficult the solution.]

5. **tsəri natsu'nu' yivaan gyooruy**

Excessive dancing causes only the head to reel.

[Same as 4 above.]

6. **tsari ka'nd'ythari manzu'y rahath***

The sparrow finds comfort only in a bush.

Comp: 1. *Home, home, sweet home.*
2. *East or west, home is the best.*

7. **tsaryan kathan nu' sood**
tsaryan gagu'raayan nu' rood

Too much talk carries no weight and too many roaring clouds bring no rain.

Comp: 1. *Roaring clouds seldom pour.*
2. *Words are but wind; deeds count not words.*

8. **tsyath rachhay tu' vaa'linj tachhay**

I shall spare your mind and scratch your heart.

Sense: 1. To speak sweet words in the face and stab in the back. 2. To cut into the vitals of a man without apparently impairing and hurting his feelings.

9. **tsa'r chhe' phalidaadiy haa'raan**

The sparrow (: a poor little bird) is at its wit's end for a single grain.

[A little grain is all that a poor bird needs, and in search of it, it has got to

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* tsạri raahath ka'nd'ythari pe'th' (Ed:)

stretch and weary its wings all round, the whole day.]

Sense: Man's needs are but few and those few need constant striving for.

10. tsaa'ngij naa'ly gatshu'ny

The grass-mat falling round the neck.

[*tsaa'ngij:* a small-size grass mat, circular in shape, with a hole in the centre, for a single man to sit on.]

Sense: 1. To shoulder a responsibility and get involved in it. 2. To marry when one has no means of living, and to have consequently to find wherewithal to maintain one's wife and children besides (oneself).

11. tsaa'ngis talu'y anigat'u'

Darkness falls only under the lamp.

Comp: *The nearer the church, the farther away from God.*

12. tseru' tsuaku'ni

Apricots going sour.

[Mutual relations becoming strained. Embitterment growing up.]

13. tse' habee dyutu'tham me' habee khyav ba' chhas dapaan yi ko't gav

You did give me, sister! and I did eat; (but) I say, where did all this go?

[You fed me well and I ate well, but where has all this feeding disappeared, I wonder.]

Sense: Dame hunger (: over-covetousness) has no satiation. Greed is never appeased.
Comp: *The more we have the more we want; the more we get the more would we have.*

14. tse'ngi naa yangu' lo'g tas

Why should he not be in high spirits? The asafoetida has served him well.

[Applies to both males and females, particularly those in menial service.

Asafoetida when properly diluted in boiling oil and used as spice increases vitality. *yangiu' lagun* has double meaning: to vitalise and to dry up.]

yangu

Sense: The aphorism is often used both ironically and humorously, especially when a servant shows himself too much elated.

15. tsoonth' d'eenshith tsoonth' rat'aan rang

Apples put on colour by mimicking each other.

Comp: ~~*Likes attract.*~~ Like attracts like.

16. tsoor ga'yi nangu' hangu' tu' mangu'

The theft was discovered when least expected. (: thief was caught unawares).

[Applied when the actions of a man, his true character etc. are revealed and unmasked, unexpectedly for himself and for others, through his own negligence or error.]

17. tsoor mu' kar tu' tsraa'lis mu' khots

Steel not and fear not the chastiser.

[*tsrol:* (:Sansk. chand'aal) untouchable; The chowkidar set to look after a thief.]

Comp: *No sin, no punishment.*

18. tsoor nay tu' tsartsun kyaah

If not a thief why should he go scenting about, spying all over.

Cf. D 35

19 ~~91~~. **tsooran samu'khaan chandu'-tsoor**

Thieves meet with pick-pockets.

20. **tsooras baasaan saa'riy tsooru'y**

To a thief everyone looks a thief. (A thief takes everyone for a thief.)

Comp: *Everything looks yellow to the jaundiced eye.*

21. **tsooras nay moor ti aasi**
san kithu' paa'th'y shrapyas

If the thief were not to have the cane as well (: the tact to put a bold face on the matter of his theft), how could he digest (: escape scot-free, or, be the master of) the stolen property?

[Rogues play a tactful role of their own to escape blame and avoid defection.]

Comp: *To play fraud to conceal fraud.*

22. **tsuachivari manzu' neryaa a'nz**

Will a swan spring out of a loaf of bread?

Allusion: A person purchased a bread from a baker, and when he cut it in two he found a dead worm in it. It made him furious. He reproved the baker severly for his carelessness. The baker, however, was not a man to accept his reproof so cheap. He jeered back at him asking if he had expected a swan to come out instead.

Comp: *You cannot expect grapes out of thistles?*

23. **tsuaki mo'du'ri bog**

A share in both sour and sweet.

Cf. H 44

24. tsuān pa'hraṇ kas do'd tsong

Who owns a lamp that keeps a-light all the four quarters of night and day?

(Nothing is ever-lasting in this world.)

[The word lamp, however, because of its shining quality, bears pointing and significant reference to prosperity which, the proverb states, is short-lived.]

Comp: *Today king, tomorrow nothing.*

25. tsuapaa'ry gardish

Perambulation all around.

[To watch every quarter with keen interest to secure personal aims.]

26. tso't' ga'yi kuali tu' raahi padar

The bread has fallen into the stream; let it go the father's way (:in the father's name).

Sense: Being unable to recover the bread, a man is helplessly apt to say, let it be his offering to his dead parents. cast by himself upon the waters.

27. tso't' natu' lawaas

(A man has) not even a dry loaf (to eat), (yet) he wants fine delicate bread.

Cf. B 22 & Z 12

28. tsu' tu' ba' tu' lutu' baab anyut' tu' bushkaal

You and I and the little child, plus a dish and its lid, (this is all that concerns us).

[Reference to husband & wife separating themselves from amongst their big joint family which they feel burdensome.]

Idea: A person who cares not and worries not whatever the conditions may be.

29. **tsu'ni phali tyo'ngul**

Merely a piece of charcoal but blazing like fire.

[A teen-ager behaving like burning charcoal.]

O

TSH

1. **tshath' nu' tshaay**
   hontshas kits chhay pitu'ry graay

(Your kindred) will neither blow off the dust (of misfortune that may at any time cover you up) from over you, nor shade you (against the scorching rays of unfavourable circumstances). All that (their kinship carries forward and) counts for is the ceremonial wash.

[*tshath'*: the blowing-off of the dust (as from over the clothes.
tshaay: shade or shadow.
pitu'ry: paternal brothers and cousins.
graay: a wash given to the clothes and the body to remove the dirt and the impurity. Also, a faint touch (as of colour) and flow (as of flood water).
hontsh: religious impurity (Sansk. *ashauch*), caused by some death or some birth in the families on the paternal side. There is a definite religious obligation, enjoined by scriptual regulations, that when some one is born or some one dies in the circle of relations, anywhere, on the paternal side, the whole host of the relatives catches impurity, requiring ablution. It remains in force for a period of eleven days. This obligation falls due upon all the Hindus in general. The Pandit community of Kashmir observes it and keeps it alive, customarily, even now. During the period of eleven days no religious ceremony can be performed. Even the daily water-offering (Sansk. *Tarpana*) in the name of the dead ancestors has to be held in abeyance. This impurity is carried forward

and flows like flood-water to a number of generations in the direct line, even where the relationship has dwindled into no more than a mere touch.]

Sense: Your relatives, your so-called kindred shall give you no support, no shelter, no protection when you are in the heat of suffering. You are their relative merely for the faithful observance of the code of impurity and ablution to which you are religiously and as such morally bound.

Comp: *Seek no favour of your kind.*

2. **tshaavu'lyaa pualaav haa myooth' naat'an myaanyan**

Hallo goat ! the **pulaav** tastes nice and sweet. (Yes, it should, because it is) prepared out of my flesh.

[*Pulaav:* a special luxurious dish prepared of meat, rice, ghee etc. cooked together.]

Idea: To embezzle some one's money and live on it luxuriously.

3. **tsho'h maaraan do'h vuchhith**

People flaunt themselves when they see the days are fine (:when luck is in their favour.)

4. **tshuənd' tshiph tu' tshaay**

(First) the search. (then) unnoticed movements, and (finally) the shadowing (exit).

Sense: 1. This is spoken, ordinarily, of the boys who are generally fond of staying outdoors, busy in play with their companions. They enter their houses at odds hours, look round for anything (particularly something eatable to satisfy their hunger), move

about unnoticed by the house-people, fearing lest they should be stopped from going out again if seen by them, and finally manage their exit from this scene dropping the curtain of their shadow upon the whole house. 2. It has its general and wider application as well, in relation with those adults, who with some sinisters motives, enter their house, seize at the thing they need, unnoticed by their people (particularly their wives), and run away with their booty to enjoy themselves outdoors.

5. **tshuapu' chhay ruapu' su'nz**

Silence is silvern.

Comp: *Silence is golden.*

6. **tshuat'i bari vuat'u' bo'r**

(If you go by the short road), the by-lane, (it will be) a mere jump.

Idea: To make short story of otherwise a long tale; cut-short solution; you will go safest in the middle.

7. **tsho'pu'y gaav gudaa'my khaav**

(It is) only the mute cow that gnaws its halter.

Sense: Quiet people, when they lose their tempers, lose them with vengeance. Quiet manners cover deep emotions.

Comp: *Still waters run deep.*

8. **tsho't'is phel vo't'is sumby**

The (mischievous) activities of a short man (:dwarf) are as big as a ground-floor room, *or* as numerous as shall fill a big room.

Sense: 1. The shorter the man the taller his talk. 2. The smaller in size the greater in mischief.

9. tsho't'uy gav mo't'

The shorter (it is made) the fatter (it means).

Sense: The shorter the explanation the more impressive it is. The less the show the more becoming it looks.

Comp: *Brevity is the soul of wit.*

Also Cf. Z 21

10. tshyuót'ay khe'zi tu' kuni meth'i khaa'tu'ru'

A man might eat the remnants from another man's plate if there is something sweet there.

Sense: A man may demoralize himself, change his faith, or deviate from the path of consistency if that may do him any good, otherwise this foolishness has no justification.

O

T'

1. **t'arbaazas t'ar phut'u'rovum**
   zan tas bab morum

I smashed the tattler for his tattles. (and unmasked he felt) as if I killed his father.

[A tattler will never tolerate being cut up. The person who takes this daring step is his bitter enemy.]

2. **t'aakyan aamut vaahraavnu'**

Spread over many plates.

[*t'ok:* An earthen plate. Cf. A 11]

Sense: Deeply engaged in looking after so many things at a time, all being of equal importance, and requiring equal attention. Generally applied to the father of the girl whose marriage is under celebration.

Comp: *To have too many irons in the fire.*

Also Cf. H 30

3. **t'uaphay tu' vuath' kyaah**
   vuath'ay tu' t'uaph kyaah

If you (mean to) sting why (then) jump away, and if you (mean to) jump away why (dare) sting at all?

[Be straight-forward and let us have a fair deal. Fight or fly.]

Cf. M 42

4. **t'u'kun tu' t'akun**

To run and to eat.

[To work hard and have consequently abundance of food, clothing etc.]

TH'

1. **th'eely yaa gooly**

A purse or a bullet.

[Choice between a reward and a punishment.]

Sense: It is for man himself to decide what to choose and how to act.

O

V

1. **vachhas kuluph lachhas daku'**

Lock your breast and drive back millions (:no one shall dare approach you with mischievous intentions.)

Cf. P 17

2. **vadu'nas khuash tu' asu'nas vuash**

Happy when seeing others weep, and distressed (:heaving long breaths) when seeing others laugh.

3. **vakhtu' vakhtay chhi gul phualaan**

Flowers bloom only in their own seasons.

[Everything at its own time and a time for everything.]

Cf. V 26

4. **vaniraavukh shur**

The child who has abandoned the right path.

5. **vanu' haa' tu' van chhum doori**

Gladly would I speak, but the forest is (alas!) a long way off.

[*van :* a forest, also to speak. To find an excuse for shirking work.]

Cf. G 35

6. **vanu'chan yaaryan dayi sund sag**

The forest pines (receiving no human attention) are watered by God Himself.

Idea : (Nature helps them to grow and remain ever-green). God Himself looks after the helpless and the lonely.

7. **vanu' vanu'/vanu'nu' vanu'nu' chhi koh nashaan**

Mountains disappear on account of incessant talk.

[Mountain-like personalities are crushed under the pressure of slanderous talk.]

Sense: 1. If you throw mud enough some of it will stick. 2. The drop wears away the stone.

Cf. T 2

8. **vath t'uat'u'ny**

The path becoming unsmooth and uneven (by one's own actions and mis-conduct).

[Said in respect of a person who does not go by the right way but trespasses into places where he is unwelcome.]

9. **vati vatiy chhu pony pakaan**

Water flows (only) through its own course.

Sense: Favours and patronages go generally to those who are dear or near. [Nepotism.]

10. **vav baa vav tu' lon baa lon**

Brother! sow and sow, and reap and reap.

Sense: You will reap only what you will sow, and as long as you go on sowing you will go on reaping.

Allusion: Lesson infer^r^ed by Sheikh Noor-ud-Din from the dog's bark: *vow-vow.*

11. **vyath chhe' grazaan aagu'ray**

A river starts to roar at its very source.

[It is the strength and the support of the parents that make a young man boastful and insolent.]

12. vyathu'balu'ch nyathu'na'ny

Naked like the lady by the river side (at the bathing ghat.)

[Picture a lady on the bank of a river, prepared for a bath, having taken off all her clothes, thus absolutely naked.]

Sense: A person (male or female) bereft of everything (cash and property,) and left penniless. Poverty in the extreme.

13. vyathu' huakhan tu' hyanar grazan

Rivers shall dry up and drains shall roar (along).

Sense: 1. Virtue will yield to vice. 2. A prophesy for the time to come: Those who are strong shall fall and those who are weak shall rise.

14. va'tshy maar nu' bozaan kaanh
daandu' maar bozaan saa'riy

A calf may cause (the heaviest damage), no one would care; should the bull do so every one will take serious notice of it.

Sense: A youngster may create havoc in the house, yet no one will take it seriously. Should any elder do so every one will rise in revolt against him.

Cf. K 31

15. va'tshis da'du'r kharaan

Detestable like eczema (upon the body) of the calf.

[Very strong hatred.]

16. va'hras vaanguj pa'hras po'tsh

A quarter-day guest (is as cumbersome as, or more cumbersome than) a rent-free lodger for a year.

17. va'hras vuchhith vaalu'ni vizi dab

To look after (a fruit) for a whole year round and to dash it (down to the ground) when plucking it.

Idea: A man looks after fruit-trees and watches their soundness throughout the year, with resolute concern and keen anxiety. When the fruits are fully ripe for being plucked he thrashes the branches with long and hard sticks to dash the fruit down upon the ground when he collects them.

Sense: To help a person, in every manner, until he is able to stand on his own legs, and then mercilessly to pull him down as soon as he shows signs of steadiness.

18. va'ny va'ny go'y ka'ny pa'ty

The more you are told (: made to understand) the more it is lost upon you (: lit. goes behind your ear.)

[It goes in at one ear and out at the other, leaving no impression.]*

19. vaa'nis chhi graakh ve'diy

The grocer knows his customers well (: the sort they are).

[A person who is sensible enough to understand the ways of the people, and never allows himself to be bluffed.]

* Comp: to fall on deaf ears. —(Ed)

20. **vaa'nis nu' aa's tsooras nu' tsaa's**

A grocer should have no mouth and a thief no cough

[Their business is otherwise, at stake.]

21. **vaaji saan athu' pyath' (thavun)**

To place one's hand with the ring on, over another person's head.

Sense: To oblige a person by mere words.

Comp: *Lip service.*

22. **vaalu' vaalu' khosu'**

To rob a person of his beard by removing every hair of it.

Allusion: There was a mulla, who lad a big following. He was so well established in his office that the brothers of his profession envied him. He once thought of going on a piligrimage to Mecca, but feared lest some one should usurp his place in his absence. As a precaution, therefore, against this usurpation, he arranged a substitute who would officiate for him till his return. It took him some months to come back. When, however, he came and sought to resume his duties the substitute turned a usurper. He was astonished to find that the substitute, of his own making, not only did not relinquish his charge but also refused even to acknowledge his acquaintance. The situation became critical for him. To oust the man was a job. Preferring silence for the moment, he continued to ponder over the subject, and at last hit upon a plan to execute when right opportunity offered itself. The opportunity was not long to seek. A

huge congregation was to be addressed some days after. At this congregation when the officiating mulla rose to preach his sermons the mulla took his seat nearby. As soon as the address was over and the officiating mulla had resumed his seat, the former mulla rose to speak. In his speech he paid a glowing tribute to his substitute during his absence, and vociferously commended him for his preachings. He expressed personal pleasure, happiness and satisfaction and assured the gathering that they had been very fortunate in having such a good man to function there. Continuing he said it was his firm belief that his (: the substitute's) beard was a blessing ; even a single hair of it had the power to remove all misery and poverty from the earth, and if his faithful listener could only persuade him to be good enough to spare a single hair, all his woes would become a thing of the past. Ending his eulogies thus he resumed his seat calmly and quietly.

His speech was so vehement and touching that every listener in the congregation was deeply moved. A poor man sprang up and approached the officiating mulla in most humble submission praying vehemently for a hair of his beard. The usurper was in a fix. He dared not refuse this trifling gift to an admirer, pulled a hair out and gave it away. Entreaties followed in quick succession, and there was no end to these until every hair of his beard had gone, and with it his professional dignity. Beardless he left the place in dejection, in pain and in shame, and was heard no more.

Sense : To squeeze every penny of a man's possessions ond make a pauper of him.

23. **vaanu' vaanu' pheerith**
naanu' pyo'y naav

Moving about from shop to shop, you have gained for yourself the **Naanaa** (:maternal grand-father) (and you are taking pride in that).

Cf. H 17

24. **vaav vuchhith naav**

To set one's boat afloat on seeing (which way) the wind (blows).

[To sail with the wind. To be an opportunist.]

25. **vizi vizi yaar**

A friend at moments critical.

Comp: *A friend in need is a friend indeed.*

26. **vizi viziy chhi posh phualaan**

[Same as V 3, above.]

27. **vovur matyaa be'yi**
zi vonu' tsoor kari

Will the weaver go mad again and steal the woof?

Sense: When a person suffers the bad consequences of a mistake of his, he would take care not to repeat the mistake.

Comp: 1. *Once bitten twice shy.* 2. *A burnt child dreads the fire.*

28. **vuadaalaku'ny tsand'**

The **Tsand'ee** of **Uddaalaka**

Allusion: *Uddaalaka*, a great saint of the Puranic tale was in his boyhood married to a youug girl named *Chand'ee*. At the time of the nuptial ceremony the girl declared

that she would never act to the bidding of her husband and would do only the very reverse of it. To this declaration she remained faithful all her life. It made the husband, naturally, awfully miserable.

Sense: (1) A stubborn woman who behaves perversely like *Chand'ee*. (2) A wayward child who follows his own will much to the annoyance and chagrin of his parents.

29. **vuad' tu' vachh vaayun**

To beat one's head and the breast (in grief or in jealousy).

30. **vuad'i tsanji koor**

A girl (made the target) of repeated strokes upon the head.

Sense: When a person is reproved too often by his own people, no one regards him with favour. He is considered slow of understanding or stupid.

31. **vuad'i mas ti kaamu'ny**

Even the hair of the head gone.

[Reduced to penury.]

Cf. K 14

32. **vuandu' daa'dis ro'hnu' tsyoot'**

To apply garlic-sauce (as medical plaster) to heartache.

[To wound further the feelings of a person by repugnance.]

Comp: *To add insult to injury.*

33. **vuath baa zuvu' kas soo'ty tsuvu'**

Ah man ! (lit. my life), be up now ; with whom to quarrel otherwise ?

[To throw aside one's lethargy under force of some circumstance.]

34. **vuath niku' kaa'm kar**
niku' chhus tu' karu' kyaah
vuath niku' batu' khe'
d'ul myon kati chhu

Up up you little boy ! and do this work.
Small I am, what can I do ?
Up (then) you little boy and have your meal.
O where is my big bowl ?

[The ways of young truants and sluggards].

35. **vuazu'ly jaamu' gatshaan kazu'ly**

Red garments turn black (in course of time).

Sense : Youth is not ever-lasting. Old age follows it in every case.

36. **vuazu'li kani tso'p**

To bite a bit off the red side (: red and ripe side of a fruit).

To mind one's own interest and not the other's loss.

37. **vuazu'myo ko'too gokh**
hu'ryar raavu'ru'ni

O loan ! which way did you go ? (That way where) to lose interest.

Sense : 1. When you lend money, it is, often, lost or it loses interest. 2. When you purchase things on credit, you get generally bad things at a higher cost.

38. vuchhinas tu' bozu'nas chhe' syath'aah pharu'kh

There is a vast difference between what one (actually) sees and what one hears.

Comp: *Hearing is far from seeing.*

39. vuchhith o'n tu' boozith zo'r

Turn a blind eye to what you see and a deaf ear to what you hear.

Cf. B 58

40. vuchhith tsalaan laalan zaal

The sight (of the beloved) removes the net of dimness from over the pupils (of the eyes).

[*laal*: the pupil of the eye.

zaal: dimness of vision caused by constant weeping.]

Sense: A person having a fascinating look and love-inspiring appearance.

41. vuchhith gruhun tu' boozith hontsh

The eclipse (of sun or moon) when one sees it, and the ritual impurity when one comes to learn of it.

[The eclipses and the ritual impurities are occasions and occurrences of a nature which cannot be taken for granted. The first needs seeing with one's own eyes, and the second hearing with one's own ears. The obligations which accompany them do not become binding until the eclipse is seen and the impurity is heard of.]

Idea: A man should make sure in every case and not act haphazardly upon what

people say. One's own observations are the best evidence.

42. vuchhun gau akh tu' bozun byaakh

Seeing is one thing and hearing another.

[When you see a thing it becomes believable; when you only hear a thing it sounds rather doubtful.]

Sense: When you see a thing believe it, and when you only hear a thing do not rely upon it.

43. vumu'r chhe' he'chhinu'chiy

Life is to learn.

[Live and learn.]

Cf. V ~~43~~44

44. vumri chhu he'chhunuy

A man has to learn all his life.

Sesne: No one can claim absolute proficiency or capability at any stage of his life. New and newer experiences need be picked up as days pass by.

Cf. ~~U 2~~ V 43

45. vurun vuchhith vaahru'ny khuar

(One should) stretch out (one's) feet according to the (size of the coverings of one's) bed.

Comp: *Cut your coat according to your cloth.*

46. vutini balaayi tut

Tut suffers for the sins of **Vut.**

[*Tut* and *Vut* are fictitious names. Shortened forms of old names: **Tota** and **Ota** (probably).]

Sense :

1. Father commits the sin, children suffer the consequences. 2. To hold a person responsible and make him suffer for another's misdeeds.

Comp : *The sins of fathers are visited upon their children and children's children.*

47 vuth'an* chhus duad loruy

The (mother's) milk is still upon his lips.

[He is yet too young to understand the ups and downs of life.]

Comp : *One would think the mother's milk were scarce out of him.*

O

* Variant : praatsan (: corners of the lips) —(Ed.)

Y

1. **yad' chhe' om daalu'**
yo't/yoot la'myzyas to't/tyoot zeth'i

The stomach (: the belly) is untanned leather, the more you stretch it the more will it expand.

Sense: It is up to a person himself to regulate his food within proper bounds; otherwise the more one feeds the stomach the more will it clamour for.

2. **yakur maa'rith athan phakh**

Yakur, if killed, yields nothing but pollution of the hands (by its offensive smell).

[*Yakur*: a very tiny sort of bird, of no food value at all. In killing it the hands get only soiled.]

Sense: Power used against the powerless is power misused and simply wasted,]

3. **yanaamuk chhum tasu'liyiy**
che't'iy matu' paavtam*

About the reward I have no illusions (that you would grant it); (please) do not impose penalty upon me.

[That would be reward enough.]

Idea: Good you will never do me; I shall consider myself lucky, if you do me no evil. Cf. N 26

4. **yas day diyi tas kus niyi** him

Who can snatch away from whom God gives?

[What God will no frost can kill.]

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* Variant: khaa'ruk osum tasu'lihiy
sharu' nishi rachhtam khuadaayo
[: of a favour I have no illusions;
save me from the curse, O Lord!] —(Ed.)

5. **yas nanu'vaari naav draav**
su tshu͞nytan da'h khuaru'baanu'
nanu'vaari naav tsalyas nu' kun

One who has incurred the nick-name 'bare-foot' (on account of moving about bare-footed) may wear a thousand shoes, he is still the 'bare-foot'.

(Once a bare-foot always a bare-foot.)
[A bad name lives for ever.]

Sense: When a person has lost his reputation once, all his intentions are viewed with suspicion thereafter.

6. **yas paanas aasan kathu' gaa'mu'tsu'**
sua kyaah kari be'yan kathu'

An object of scandal herself, should a woman talk (ill) of others?

[A woman with a past should not pick holes in other women.]

Comp: *Those who live in glass-houses should not fling stones at others.*

7. **yas va'tsh na'r**
ta'my khe'yi luku' hu'nz la'r

He who raised his arms usurped the building belonging to other people.

Comp: *Might is right.*

8. **yas yi bani tas ti bani**
asi gatshi paku'ny panu'ny vath

To others come what will, our own path should remain open (: should not fail).

[According to a Persian saying, 'Dead person may go to heaven or to hell, the *mulla* should have his bread and cheese'.

Comp: *Let others wage wars, do thou lucky Austria make marriages.*

9. **yas yi karun su ti karaan**
naahqay maaraan vukur paan

Every person does as he would (in beneficence and benevolence, in connection with what is held dear by custom or legend,) the doomed one (: a fad-dish or a crank) unnecessarily makes himself miserable.

[It is in the nature of a crank, or a luckless fellow not to tolerate anything like charity and liberality. His cry, however, cannot stop such things being done.]

10. **yasu'nzu'y kaangu'r tasu'ndysu'y pha'ris**
yasu'nzu'y kuaku'r tasu'ndysu'y ma'ris

The **Kangri** (: fire pot) scorches only him who uses it (and) the hen goes to roost only in that man's coop who owns it

Sense : 1. Every person is himself responsible for his actions, good or bad.
2. One must suffer for one's convictions.

11. **yath tshu'ntu' chonchaah pakhtu' paanas**

Serve a ladleful into this (: my) plate, and go your way (unmindful) of the other guests.

Idea : Guests are seated in long rows with plates in front of them. The cook marches in between the rows serving ladlefuls into each plate. The speaker (: some one among the guests) addresses these words to him.

Sense : Self-seekers do not mind if others go without meals so long as their own appetite is satisfied.

12. **yath gaamas nu' gatshun aasi**
tami gaamuk naavu'y kyaah (hyo'n)

Why bother about the name of the village where one is not going (or is not required to go)?

[No good dwelling upon a topic which is not one's own concern.]

13. **yath lachhas ti charu'su'y**

Charas (: **bhang** smoken for its narcotic qualities) for this lac (: one hundred thousand) as well.

[To risk attempting highest form of win on thc same enterprise.]

Cf. Y 36

14. **yath puru'ny yimu' ti / yimay tsu'ru'ny**

Let there be further fissures (or these are the fissures opening by degrees) in this piece of land (already full of cracks and cavities).

Sense : When a person has been repeatedly thwarted by adverse circumstances, and has faced some repeated onslaughts of misfortune, he is, to say the least, adversity-proof, and does not mind a few more onslaughts.

15. **yazu'tu'ch haar**
be'yazu'tiyi hu'nz nu' khaar

One haar (: cowrie) received with grace (on the part of the giver) is better than a two-maund weight received with disgrace. (Accept the first and reject the second.)

Comp : *Better die in honour than live in disgrace.*

16. **ya'ts gav mya'ts**

Excess means clay (of no value).

Comp : *Too much of everything is bad.*

17. **ya'd' dag ga'yi ba'd' dag**

Stomach-ache is a severe ache.

Sense : Ordinarily it would mean that hunger is the only real pain; but according to the common usage it signifies that lack of gratification is the greatest cause of trouble. Unless you gratify the person concerned you cannot have your work done.

18. yaa poor natu' door

Either in full or far away (: ignored).

Sense :

(1) Fulfil your obligations or quit.

(2) A fair deal or no business.

(3) Love or hate, no third course.

19. yaa shaah yaa gadaa

A king or a dervish.

Sense : It is in the nature of things that some men shall be rich and some poor ; *or* men shall be moving perpetually between riches and ruin.

Why should there be any grievance at all ?

20. yaaray aasi sar tas dizi

If there be a friend one may place one's head at his disposal (: lay down one's life for his sake).

Comp : *If friends thou hast and their adoption tried, grapple them to thy soul.*

21. yaatay nu' ka'j
naatay la'j huriy vanu'ni

(She who could) not so far even stammer, is now singing marriage-songs, non - stop.

[Of a lady who is so quiet in her attitude that people suppose she has no tongue, but who after some time turns quite a new leaf to the suprise of ~~any~~ every one.]

22. **yaatay nu' pakay naatay t'u'kay**

Reluctant first even to walk, now in the race [going to extremes.]

23. **ye'li* gari te'li* pari**

When (you have a thing) in (your own) house, (you can have it) elsewhere also.

Cf. G 7

24. **ye'li suan te'li nu' kan**
ye'li kan te'li nu' suan

When gold is available the ear is wanting, when the ear is available gold is wanting.

Idea: When gold (: money) is available, there is no immediate use for it (: no works are in hand on which to utilize it), and when there is use for it (: so many useful works are in hand) it is not available.

Sense: There are men who have a lot of money but no child, and there are men again who have a number of children but no money (to bring them up).

Cf. S 21

25. **ye'li vaav te'li gagarvaajan**
ye'li nu' vaav te'li nu' kuahan tu' kaaphan

When there is a breeze blowing, it penetrates into even the rat-holes, and when not, it cannot be had even on the mountain tops.

Sense: When a thing is available, everyone, young or old, rich or poor, high or low, shall have due share, but when it is not avilable people's demand is only a voice in the wilderness.

* Variant: ye'liy (: when indeed); te'liy (:then indeed). —(Ed.)

26. **ye'my hov ta'my nyov**
ye'my kho't' ta'my ro't'

He who makes a show of his possessions loses them, and he who conceals them secures them.

27. **ye'my hyo't su ho't**
ye'my trov ta'my prov

He who harbours worries and anxieties goes sour (: rots, suffers and finds no peace), (and) he who abandons all care, secures everything (lives a happy life).

Comp: *Care killed the cat.*

28. *a)* **ye'my ro'chh paan**
ta'my ro'chh jahaan

He who saves his own self (: his own soul) saves (for himself) the whole world.

b) **ye'my ro'chh maan ta'my ro'chh paan**

He who saves his honour saves his self.

Comp: *To thine own self be true, thou canst not then be false to any one.*

29. **ye'my panu'nis garas naar dyut/**
yas panun garu' aasi do'dumut/
yas panun garu' aasi dazaan
su kyaah vuchhi be'ysu'ndis garas

What would he care for another's house.

1. who has set his own house on fire (: has ruined himself)?

2. whose own house has been consumed by fire (: whose home - life has fallen into disorder)?

3. whose own house is on fire (: who is distressed with his own misfortunes)?

[In the first case he will have no scruples or hesitation in ruining others as well.

In the second case he will not wish others a happy life.

In the third case he will not mind others' misfortunes.]

30. **ye'ny nu' kuni tu' tsaadu'ri vugraa'y**

To demand (from the weaver) the blanket (: woven fabric) when (even the warf) is nowhere (: has not been supplied to him).

Sense: To look for the results before providing means for execution of the plan.

31. **ye'sy ba' zaas ta'sy ba' t'oth'**
yus me' zaav suy me' t'oth'

I am loved only by him of whom I am born; I love only him who is born of me.

[Parents' love is the only true love.]

32. **ye'thy baanas khyo'n**
ta'thy baanas chharun

To eat from and 'pass out' excreta (move one's bowels) in one and the same plate.

[To sponge on a person and sneer behind his back.]

33. **ye'thy karyom tobu'**
tiy aam robu'

The very thing that I shrank from (doing again) stared me in the face (so that I had perforce to do it again).

34. **ye'ti kon tati nu' haajath myon**

Where a one-eyed person is present there I need not be.

35. **ye'ti/ye'li peeran hisaab mangan**
ku't'u' peeran nath' atsi zangan

Where,/ when the priests are called to render their account (on the day of judgement) legs of the hypocrites will tremble (: they will not be able to stand the test).

[Untruth fears examination.]

36. **ye'ti suav tati savaa suav**

Where (a person is spending) a hundred (on some account) twenty-five more (on the very same account) is of no consideration. (In for a hundred, in for a quarter more).

[Let us gladly risk further hazard and conclude our beginnings, without further consideration, and at any cost.]

Comp: *In for a penny, in for a pound.*
Also Cf. Y 13.

37. **ye'ti taaph tati shuhul**

Where there is sunshine there is shade.

[Change of fortune is the law of life.]

38. **ye'ti yor pardu'**

May God screen us (: save us) henceforth.

[Distressing scenes like death appear very often on the stage of a man's life. One who witnesses these scenes invokes the mercy of God, in these three words, at the close of every such scene, meaning to pray that a similar scene may not appear again (of course, so far as he himself is concerned).]

39. **yi ga'yi traamu'v nas**
na gali phashi tu' na tshe'ni khashi

This is a nose made of copper. Rub it, it will not disappear; knife it, it will not be cut.

Cf. N 29

40. **yi ko'r haatu'man ti ko'r me'**

What **Hatim** did, I (also) did.

[To declare ones own self as wise and adventurous as *Hatim* was. (To talk boastfully about oneself).]

Comp: *To blow one's own trumpet.*

41. **yi khyo'n chhuy ti khyo'n mejinay**
(meelinay) bechhun mu' kun tsa'linay

May you eat (and enjoy to your hearts' content) what you have; but beg you must.

[You have enough and still you beg, what a pity!]

Sense: Discontentedness and greed.

42. **yi panun doori kari**
ti kari nu' byaakh bronth'u'kani

What one's own may do from afar, another will not do though face to face.

Cf. P 8

43. **yi peer vani ti gatshi karun**
yi peer kari ti gatshi nu' karun

Do what the priest says and not what he does. (Follow his words, not his actions). †

† for according to popular belief he seldom practices what he preaches. —(Ed.)

[The priest sees the better course and advises it, himself follows the worse.]

44. **yi pron guyun kari ti kari nu' no'v gaasu'**

What the old **guyun** is capable of doing new grass cannot do. (Old **guyun** shall serve better than new grass).

[*guyun*: the outer-most cover of the dried paddy stalk, the refuse, not eaten even by the cattle.]

Sense: Mature opinion, right judgement and valuable advice that an old man can give, because of his longer and maturer experience, cannot be expected of a youngman.

According to a Persian saying, what a youngman sees in a mirror, an old man sees in an undried brick.

45. **yi zan ze'vi ze'vi ko'r**
ti karyav zangi zangiy

Far better to use one's legs than one's tongue.

Sense: Instead of asking another man to do a job for you, get up and do it yourself. It will save you time and honour, both.

46. **yimu' gabi chhanu' khasaan nyoor**

These ewes do not go up a meadow (are not fit for pastures).

[These assertions can't prevail.]

Cf. T 15

47. **yimu' maali chhavo vuzu'malu' tu' trat'ay**
ami patu' aasyav tshat'ay rood

These are yet, my revered sirs, the lightenings and the thunders only, blasts and showers will follow soon.

[This is only the beginning of the havoc that is shortly to follow.]

Comp: *A lull before the storm.*

48. **yimu' vari ti ga'yi huazay**

This dish also proved to be without flavour (in absence of the accompanying vegetable and meat etc.)

[*Va'r:* a sort of food prepared of rice, entrails of sheep, salt, spices and oil, all combined.]

Idea: This plan has also failed.

49. **yinsaan chhu he'chhaan ho'ndur khyath**

Man becomes wise when he has eaten cold meals (: when his feelings have been bitterly hurt and wounded.)

Comp: *Wisdom is minted out of mortal wounds.*

Cf. B 16

50. **yithyan shuryan yithiy keran**

Such children have such symptoms (: traits symbolic of their nature.)

[Said generally of bad boys.]

51. **yiy lookh vanu'nay tiy po'z chhuy**

Whatever the people say to you is generally true,

[The public is the best judge.]

Comp: *The voice of the people is the voice of God.*

52. **yoory nu' vavaan toory buavaan**

(It) grows where (it is) not sown.

Idea : Nettles and like weeds of wild growth grow in abundance where these are not wanted.

Sense : Children, way-ward and self-willed, would obstinately do things they are told not to do.

53. **yoot nu' braari hu'ndi**
gyav khyanu' gatshaan
tyoot chhu gatshaan tasu'ndi la't' gilu'vanu'

The eating of the *ghee* (:clarified butter) by the cat is not so (provoking) as the wagging of her tail.

(If the cat eats up the ghee it is not so painful and provoking as when she eats up the ghee and wags her tail.)

Sense : A person feeds at our expense and then brags that he had done us a favour (by accepting our meals).

54. **yoot nu' khyon tyoot pyos pyaturun**

The poor fellow did not eat so much as he had to pay for.

[Penalty or punishment was greater than his sin.)

55. **yupis shup (d'akhu')**

[To fix up] a **shup** against the flood (to stop its inflow)

Shup : a petty winnowing apparatus made of the stems of rush, which is no proof against the flood (or even ordinary water).

Sense : Vain efforts to escape unavoidable disaster.

56. **yus tsaa'ngis soo'ty kari**
su da'han baatsan khari

He who frolicks with the lamp shall annoy ten of the family (: the whole house).

Idea: The members of a family are sitting cosily together, in a room, round a lamp lit up to dispel the darkness of the night. Anyone who would, at the time, play with the lamp, shall naturally be looked upon with disfavour, by every one of them.

Sense: A person who creates confusion and disturbs the serenity of the surrounding atmosphere, by his disdainful conduct, shall subject himself to ridicule and contempt.

57. **yus kari haru'kath tas kari baru'kath**

Blessed is he who moves his limbs.

Comp: *God helps those who help themselves.*

58. **yus nu' yas zaani**
su tas kyaah maani

One who does not know who a certain person is, is not expected to honour that person, or to obey him or to have any consideration for him, be he ever so great.

Comp: *Liking needs knowing.*

59. **yus pho'l su pho'l guanchay**

The flower (destined to bloom) blooms when (first) in bud,

[All those who shine in the world show their brilliance from the very start.]

60. **yus yas daari su tas hori**
naahqay vori khaa'raathkhuar

He who owes to whomsoever, pays to him merely

back (:gives, otherwise nothing gratis.) The beggar living on charity chatters in vain.

Idea: In giving gifts or making presents on important occasions, people merely pay back to others what they owe them. The beggar whose living depends upon the people's charity would not tolerate that anyone else should receive anything of the sort.

Cf. Y 9

61. **yus yasund garu' tsaav**
su tasu'nzi maaji zaav

He who enters somebody's house is as (it were) a son born of that somebody's mother (:is considered a child of that very house).

Idea: Full affection is shown to this newcomer. He is treated like a son and is expected to behave like a son.

62. **yus yuth aasaan* tas tyuth baasaan***

A man sees (looks at things) according to what he himself is.

[He sees in everything the reflection of his own nature.]

Comp: *Everything looks yellow to the jaundiced eye,*

63. **yus yuth karaan su tyuth saraan**

What a man does he meets with.

Comp: *As you make your bed so you must lie.*†

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* Variant: ....aasi............baasi (: It will appear to one as one happen to be) —(Ed)

† Also: As you sow so shall you reap.
cf. Y 67 —(Ed)

64. **yusuy ro'chhum**
ta'sy nish rachhtam khuadaayo

O God! save me from him whom I have saved (: brought up or protected).

Comp: *God save me from my friends.*

65. **yuth na'nis chhu tyuthay**
aasihe vaavas

Could the storm feel (cold) as the naked (:unclad) person feels, (the storm would show some mercy).

God tempers the wind to the shorn lamb.

Idea: If the tormentor could feel the pain of the torment as the person tormented feels it, the torment would have been less.

66. **yuth pakun tyuth t'akun**

The more a person has to walk (: to work) the more he must have to eat.

[Nourishment should be commensurate with the stress and the strain likely to be caused by the work done (physical, mental or both).

Comp: *Brain is the servant of the stomach.*

67. **yuth vavakh tyuth lonakh**

As you sow so shall you reap.

68. **yuth vuchhihaa'm tyuth vuchhay**

I shall look at you as you will look at me.

Comp: *Love for love, hate for hate.*

69. **yo'taam mo'nd oo'nh oo'nh kari**
to'taam ao'r saas mari

During the time the diseased person shall be going on moaning (in the throes of death) a thousand healthy ones shall breathe their last.

Cf. M 59 and B 68

70. yo'taam po'z pazi to'taam aalam dazi*

By the time the truth is discovered the world shall have been consumed.

Idea: By the time truth comes to light so much damage shall have been done as a great destructive fire would do.

71. yo'taam zyoot'h sakhar kari
to'taam tsho't' nya'ndu'r kari
yuotaam tshuot' sakhar kari
totaam zyoot'h yad' bari

1. By the time the tall man completes his arrangements (for sleep) the short man shall have fallen asleep.

2. By the time the short man completes his arrangements (for fruit) the tall man shall have eaten bellyful.

Idea: A contrast between a short man and a tall man.

Sense: Advantages and disadvantages are of a relative nature. The very disadvantage in one respect gives a man an advantage over other men in other respects. Such being the case, a disadvantage or a deficiency in a certain respect should not make a man despicable in other's eyes.

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* Variant: po'z pazi tu' aalam dazi —(Ed.)

Z

1. **zachan karun pachi phyur**

To turn the rags inside out,

Sense: To live somehow.]

2. **zanaau' tsari tu' paan kaaman**
mard tsa'ry tu'batu' kaamam

[Same as M 10.]

3. **zanaani hund po'tsh**
gari gari go'tsh
mardu' sund po'tsh
laa'gytos kruotsh

[Same as M 11.]

4. **zanaani ro's mard**
ja'ts ro's hoon

A man without woman is a dog without hair.

Idea: Just as the fine filament growing on the dog's skin, gives the dog a beautiful look and protects it against weather, so is the woman an adornment for man, (in society) and also his protection in time of trouble.

Sense: Man's real sympathiser and true friend in misery is woman (his wife). It is she alone who stands by him in every circumstance, and shares his troubles with a cheery heart.

Hence the description of woman as the *Ardhaanginee* (: half self), (in sanskrit) and the better half of man (in english).

5. **zanaanu' raaj**

Government (run) by women.

Comp: *Petii-coat Government.*

6. **zanaanu' zo'y**

(A husband) pinned to the (wife's) apron-spring.

Comp: *A hen-pecked husband.*

7. **zangu'-raa'dy ao'n/zyoon**
tu' zyavu'-raa'dy niv/khyav

The long-legged one procured/earned (the thing); the long-tongued one grabbed/devoured (it).

Sense: Credit generally goes to him who has a fluent tongue, and not to the hard-worker who generally lacks it.

[One does the work, another gets the name.]

Comp: *The army fights, victory goes to the king.*

8. **zyav phiru'ny chhaa koh phirun**

Is the movement of the tongue the movement of a mountain?

[To go back upon one's word is not difficult like turning a mountain round.]

To shamelessly back out and recant from one's commitments.

Cf. Z. 18

9. **zyav tu' vut'h pheshiny**

To moisten the (dried up) tongue and lips.

[To be hungry and thirsty, or in a fix.]

10. zyavu'y chhe' taaraan tu' zyavu'y chhe' maaraan

(A person's own) tongue takes (him) across or kills him.

Sense: Kind and sweet words makes friends of foes, and hot and harsh words foes of friends.

Nectar flows from it at times ~~and~~ or poison ~~at other (times)~~.

11. za'ry booz bahi vu'hu'ry bad' shaah mood'

The deaf man learnt twelve years after that **Bad'shaah** was dead.

Allusion: *Bad'shaah* (: Sultan Zain-ul Abidin ruler of Kashmir. His death therefore could not be an ordinary affair that would remain unknown in any quarter. In fact the news must have spread like wild fire and reached every corner the very moment of its occurence.

Sense: It applies to a person who seems to possess no knowledge of the day-to-day happenings, howsoever important, and who expresses surprise when some such event is mentioned to him or talked over in his presence.

[A sleepy-head.]*

12. za't' na tu' a'tlaas

(A man who has) not even a rag (on his body) is yet (aiming) after fine silks.

[Same B 22 and Ts 27.]

*Comp. Rip Van Winkle. (—Ed.)

13. **za't't'ay du'ni tu'**
ma't' yiyas baru'nu'

(If he gives) a shake to his rags, a whole drum will be filled up (with curios).

Idea: Reference to those dignified personalities who, once rich and strong, now rendered poor and weak, by circumstances, still retain the courage, and have property enough to maintain their dignity.

[The brave man may fall, he cannot yield; he may break, he shall not bend.]

14. **zaamay aasi gaam toray sozi paam**

Zaam will not fail to fling taunts (at her brother's wife) though she (: **Zaam**) may be living in a village (far away).

[*Zaam*: husband's sister. Proverbial animosity between her and her brother's wife.]

15. **zaath kavo raa'vu'y tu' zatsilu'**
vaa'ns kavo raa'vu'y tu' tshuachiru'

(Your) shabiness marred (your) noble birth, and short size belittled your age.

[Honour and dignity lie in the apparel and the personality of a man.

Comp: *Apparel oft proclaims the man.*

16. **zaayi nu' pyaayi**
naahqay ra't' hury tshaayi

(She) neither conceived nor produced (gave birth to) any child, yet has been possessed by the ghost of confinement).

Sense : Reference to a woman who gives birth to no child herself, but wastes her time and energy in looking after and bringing up other women's babies with maddening affection and regard.

17. zet'hyav naryav khe'yiv saal

Long sleeves ! enjoy the feast.

[Sometime in the past, long-sleeve dress was regarded a mark of respectability, a label of learning, position and diginity.]

Allusion : *Sheikh Noor-ud Din* the patron saint of Kashmir had, once the fancy of putting on tattered clothes like an ordinary beggar. Guising himself in this manner, he left his residential quarters in the early morning, and went, quite a pretty distance, to the house of a big land-lord named *Muamu'-t'aakh.* On reaching there he was amazed to find nobody to receive him, or even ask him to a beggarly meal. He, however, stayed there till late in the night. When the inmates had gone to bed, a maid-servant appeared before him, holding in her hands a plate containing a sort of very poor meal. She placed the plate in front of him aud retired, leaving him alone to help himself to the meal. He examined the plate and saw that it was half filled with thin cooked rice and a lump of *saag.* He placed the plate there on the mantel-piece, quite in tact, and left the house in the darkness of the night.

Next day he went again to the very same house, now clad in his usual long-sleeve dress. When the inmates of the house saw him coming their joy knew no bounds. They offered

him a fitting welcome and arranged a sumptuous feast. When, however, the dishes were served, he simply loosened his long sleeves into them, saying "Long sleeves; eat, enjoy the feast." The whole house was taken aback and the host was simply embarrassed. In his perplexity he was unable to comprehend for himself what the idea was. The saint then recounted his previous day's experience, and brought home to them all the significance of his words emphasizing that it was not *Sheikh Noor-ud-din* whom they were entertaining at the moment but his long sleeves.

Comp: *Apparel oft proclaims the man.*

18. ze'vi chhaa a'd'ij yoory phiru'va'ha'n toory pheri

Has the tongue any bone? It will move about where you will.

The tongue has no bone nor any hard substance to obstruct its free movement. One can move it easily about as one likes.

Idea: It is very very easy for a man to go back upon his word.

Cf. Z 8

19. zindu' dimay nu' soor saas
ma'rith tshunay a'tu'laas

You will have from me not even the coal-dust or the ashes while you live but, when you die I shall clothe you in *atlaas* (:fine precious silks).

[A father maltreated by his son while alive, honoured when dead.]

Cf. M 30

20. **ziy chhay hiy**

Recurrent income is jasmine.

Idea : Just as jessamine is liked and loved by everyone for its fragrance, so is the person who has regular means of living a happy life, liked and honoured by all.

Cf. A 52

21. **zyoot'h gav byoot'h**

The lengthier (it is made) the more unproductive (it turns out).

[*byooth'* : The land left uncultivated, or the fallow land.]

Idea : When a farmer undertakes to cultivate more land than he is physically able to cultivate, some portion of it remains consequently uncultivated or has to be laid fallow.

Sense : (1) Matters which are made lengthy take a long time to settle, or they are not settled at all. (2) The greater the show the more tedious it becomes.

Cf. Tsh 9

22. **zu' gaadu' chhanu' athas manz yivaan**

Two fishes do not come into one's grip (at one time.)

Sense : Two things can not be done at one and the same time.

Comp : *You cannot eat your cake and keep it.*

Also Cf. D 43

23. **zuali ga'yi tu' kuali ga'yi**

A little drowziness and the thing slipped into the stream.

[The point having slipped my attention was lost.]

24. **zuavi hu'ndi khaa'tu'ru' chhinu'
za't' naalu' kad'aan**

A person does not cast aside the garment he wears because of a louse, or for fear of a louse (appearing on it any time).

Sense : A man, of some principle, shall never change his ways because a critic flings at him (because some one criticizes him adversely) now and then.

25. **zuavu'li hund khyo'n jaan
zyavu'li hund nu'**

Better to eat (at the hands of a lousy) woman than of a long-tounged blabber.

Better drink poison from a cup of gold than nectar from a cup of iron.

26. **zyut'h aa'sith koons gokho
khari khyokho madu'no**

Even though you are senior you are treated junior, you mad-cup ! (lit. your favus has eaten you up.)

Comp : *Manners maketh man and want of it a fellow.*

27. **zyut'h ka'myoo ko'rukh margan**

What made you the elderly (head of the family)? Death (made me so).

[Said in sympathy with a youngster when a heavy burden falls upon his shoulders at the premature death of his father or other elderly folk in the family.

28. zuv o'r tu' jahaan o'r

Wholesome oneself and wholesome the world.

[Same as J 4]



ADDENDA

1. **aanchaar no't'**
   a'kis kho't tu' a'kis ho't

The pickle-pot relishes in the case of one, and goes sour in the case of another

Idea: The same thing turns out well for one and adversely for another.

2. **akh chhivyav masu' byaakh haaku' rasu'**

One person was intoxicated because of the grape-juice (wine), another because of the poor vegetable-juice.

Idea: One has some right to behave proudly, another loses his head for nothing.

3. **akh kho't ha'sytis**
   byaakh kha'sytan duasi

Some person rides an elephant, another may ride a wall.

[One has the means ,the other jealousy.]

4. **akh laar, tu' akh daar**

One at laar, another at daar.

[Said of the members of a family whom unlucky circumstances do not permit to live together in the same house.]

5. **akh niv yaman tu' byaakh khyav braman**

One (person) was carried off by Death. another by hallucination.

6. **a'ky sund dazaan pony**
be'y sund nu' teel

One person is able to burn water (in his lamp), another not even the oil.

[A matter of luck.]

7. **ən vyath dis daam**
adu' ba'd'in gaa'my gaam

Divert the river this way and drink to the heart's full. The whole village may sink in it, later on (mind not).

Idea: To mind one's own business, to others come what may.

8. **athu' chhuakh bali**
kathu' chhuakh bali nu' zaah

The wound inflicted by the hand heals up (one day), and that by the words heals not.

Sense: Words cut deeper than the hand.

9. **baangi pyath'u' tsaangi taam**

From the morning prayer-call to the evening lamp-lighting (hour)

[From dawn to dusk.]

10. **bar dith khar natsaan**

(Even) the donkeys dance within closed doors.

Idea: Many things happen indoors without anybody knowing it from outside.

11. **batu' paavi tal chhe' aa'bu' khaar gatshaan gaa'b**

A **khaar** (:2-maund load) of vice remains concealed (:disappears) underneath half a pound of rice-food.

Sense : Riches cover a multitude of sins.

12. **ba'd'is ba'd'u'y nazar**

A great man has a great sight.

[Great men are far-sighted, broad-minded and liberal.]

13. **bihith vony pony tolyaa**

Will the grocer weigh the water while sitting?

Sense : One must strive hard to earn one's living. Idleness won't do.

14. **du bari tsong**

Lamp a-light on both sides.

[When signals show both roads clear, the traveller is lost to decide which one to go by.]

Idea : When there are two guides to lead in two different ways one is unable to follow the right course.

15. **hoon ho lo'dhay tu' kutsu'ry hanaa**

A dog has been put on your shoulder, Oh ! it is a mere pup.

Cf. N. 29.

16. **kali nun tu' nunuy**
kali syo'n tu' syo'nuy

To a dumb girl saltish or saltless must taste alike. (She has no tongue to complain.)

Sense : Treat the poor the way you like; they have no voice and must tolerate.

17. **khuad haa'raan tu' raah kudaam**

(A person is) himself in a fix. (People enquire of him) where the way goes.

18. **muand'i nishi roo'ny maangay**

To ask the loan of a husband from a widow.

Comp: *To draw blood from a stone.*

19. **sangi hu'ndy rang**

Colourful roles (played) by sang (a lady).

[To behave in a manner shamefully artful.]

20. **va'tshis laa'gith pa'tshis kun**

To address the calf to warn the guest.

21. **yad' chhe'niy tu' vuad' na'niy**

Belly empty and head bare.

Idea: No food to allay the hunger and no cloth to cover the head.

Sense: Acute poverty. Also used as a curse. To move about bare-headed was considered, especially in the case of a woman, a shameful behavior, in the past.

22. **yoot tso'r ayaal tyoot bo'd' je'njaal**

The larger the family the greater the worry.

23. **yi zaalas chhu tyay haa'nzas aasi kuali phaat'u'vi paan**

Should the fisherman have (to face) what the net faces, he would drown himself in the stream.

Sense: Should the person who makes another person the tool of his designs face the difficulties that the latter has to face, he would commit suicide.

CORRECTIONS & ADDITIONS

Page	*Proverb*	*read*	*for*
1	A 2	ignominy	ignomy
2	A 3	hole	whole
3	A 7; l. 1	asu'nu'	asunu
	,, l. 2	mɔdu'	mod
,,	A 9	chatu'raa'y	tsatu'raa'y
4	A 12	only	oddly
6	A 18 →	tsa'r	tsu'r
,,	A 19 →	palms	plams
,,	,,	jandu'ky	jan'duk'y
8	A 31, last line	relentless	retentless
9	A 32	Anhu'hryan	anu'huryan
10	A 40	friend	friends
,,	A 41	mya'thu'r	myathur
13	A 53	gand'u'	gan'du'
,,	A 54	aamu'ts	aamu'ch
14	A 58	he'chhinaavaan	(nechhinaavaan)
15	A 60 l. 3	so much	so m
	idea:	chances	changes
	A 62	(to shut one eye)	(to shut one'seye)
	last line	pa'chh	pachh
16	A 65	soo'ty	soo't
19	A 75 transl.	ten maunds	ten man
21	A 83	paanu'	paan'
	A 84	a'ndu'ry	a'ndru'
		nya'bu'ry	ne'buru'
22	A 85	phat'un	phatun
23	A 89	Naa'gyraay	Nagray
24	,,	tearing	Teasing
		fangs	frangs

Add—*daa'ry* from Sansk. *daaraa* (wife)

	A 92	thercby	hereby
26	B 6	portion	position
28	B 15 explanation (1. 1)	norcotic	narco
29	B 20	ba'd'	ba'd
31	B 28	cardamoms	cardamums
32	B 35	L 18	L 8
33	B 39	J 7	T 7
34	B 42	his	he
38	B 60	H 39	Z 39
41	B 68	bud'	bud'u'
		Y 69	Z 69
43	B 80	tshunytos	tshu,ntos
46	CHH6	repeatedly	respectedly
48	D 2	B 49	B 47
	D 3	threshing and thrashing	thrashing and thrashing
49	D 8	mo'nd'	mo'nd
50	D 11, transl, add:	while ploughing, and starvation when harvesting.	
	D 12 Comp *delete*: other		
51	D 15	baalaa	baala
52	1. 13	then	these
53	D 18 cf	K 64	K 65
	D 18 *comp*:	cut	cuts
56	1. 9	infamy	infancy
	D 32	dilaava'ree	dilaavaree
57	D 36	an	any
59	D 45	moor	loor
	D 46	hyo'tum	hyuotum
		is expected	expected
		pursuits	persuits
66	g7; 1. 2	gariy	gari
67	g 9	zaamu'tur	zaamtur
68	g 13	ga'reebav	ga'reeban

	g 15 *after* : "A village knot" *add* : "A Gordian knot"		
69	1. 1	gaamu'	gaam
70	g 18	yields	fields
	g 19 *sense* :	(cf H. 25)	(cf T. 10)
73	put a rider (/) between mual and naalu'		
74	g ~~30~~ 31	horses	horse
	g 32	cf M. 65 effect	cf M. 15 effetc
75	g 33	forficula	forticula
76	h 1	paathe	paathi
	h2 – *sense* :	my obstinate	any obtinate
	h 3 *read* :	hivyan hiviy samu'khaan like meets like	likes meet likes
	sense :	quarrelsome	querrelsome
77	h 6	aasyas	aasyay
80	h 19	aboard	abroad
83	h 34	slaughtered	slaugtered
84	h 35	receives	received
86	h 45 *idea* .	neighbourhood	neighbournood
90	K 5	are able to	are to
93	K 18 *sense* : *read* :	In simple sense it should be "kathi manz kath," a tale in a tale, but apparently boredom is indicated, wherefore the meaning is :— To commence etc. etc.	
93	K 20	death	dath
	K 21	Help, help	help
94	K 21	Tartar	tarter
95	line 3	therefore	therefare
97	K 34	Kaavu'su'nzu' pecks	Kaavu'soo'nzu peeks
98	K 38 *comp* :	conceal	cancel
99	K 41	arrow	arrows
	K 42	kooree	koory

100	K 42	cf N 72	cf N 71
	K 44	smeared	semeared
103	K 58	72 seers	72 seer
105	K 67	harm you	harm yon
106	K 69	hund	hunh
	K 71	accommodate	accomodate
107	KH 1	breathe	bteath
		inflated	inflatd
	KH 2	lumps	lamps
	KH 3	duhuy	duhu'y
108	KH 7 *alternative* Khaaru'chi		
	KH 8	favus	forus
109	KH 10 *sense* : after 1. 2 " to cause the simplest and the most trivial matters/take........".		
112	KH 23	hya'ts/kha'ts	hya'ts kha'ts
114	KH 32	tsyaph	tshyaph
	KH 33	M,48	M-41
116	KH 4I (1)	learning	learing
117	KH 43	ka'rith	kaa'rith
119	L 2	yeekili	yeekil
	sense : (2)	builds	binds
121	L 10	ga'yi	gu'y
123	L 21 *sense* :	victor	victory
126	M 6	synonyms	synonymous
	M 7	gains	grains
	M 9	peenpiny	peepiny
127	M 10 *comp* :	the dirt	water
131	M 25, 1. 3	shuddered and suffered	shuddered and shuddered
	1. 15	flies	files
132	M 28	would	could
	M 29 *comp.*	pie	pic
	line 3 from below	is	in
133	M 32	for tsrol cf. Ts 17	
135	M 37 *comp* : *read* : "The path of glory leads but to the grave."		

	M 40 expl. line 11	hole	whole
	sense. 1. 2 from below	enterprise and	enter priser
136	M 42	crush	rub
	M 45	phaa'rysee	phaa'risy
137	M. 47	vesselful	vessel full
	M 49	(the tyrants)	the tyrants
	,, Ed.	countercheck	counter clerk
138	M 51	embezzled	embazzled
	M 57 expl,	scissor	scissors
140	M 59 cf.	Y 69	Y 60
	M 61	morsel	morsal
141	M 65 cf.	G-32	G-33
142	N 1	d'enji	d'nji
		untraceable	intractable
	N 2	respecter	respector
	N 3	deevibyoo	divibyoo
		pya'tribyoo	pyatribyoo
144	N 11	vein	vain
	N 12	or both are	or both
	N 13	tryan	tran
145	N 16 *sense*:	haughty	hanghty
146	N 21 add: *sense*	The highest pitch of destitution	
147	L. 5	benefit	benifit
	N 24 *sense*:	burglar	burgler
	add; "The empty traveller will sing before a robber"		
149	N 31 add: *sense*:	hypocrisy, pious fraud	
	,, *comp*:	cowl	bowl
151	N 43	gave it up	give it up
152	N 49	a'ndu'rimyan	a'ndurimyan
123	N 53	Naagu'raaj	Naagaraaj
156	N 64	naahqu'	naahqay
158	N 73 cf.	M-22	Sh-22
159	O 1	baa'gu'raan	baa'guraan
160	O 4	jonkhur	johkhu'r

161	P 5	taavan	traavan
162	P 6 cf.	P-40 for vaa'ntsh	P-40
164	P 15	laashi	lashi
	P 17 *add*:	"A heart uhspotted is not easily daunted."	
	P 18	jaayi	jaay
165	P 19	panu'ny	panu'y
	add:	"Do not make songs about yourself, People will go on singing them."	
	P 20 *add.*	"It is an ill bird that fouls its own nes."	
	P 21	Puru' linen	Pur linen
	P 23 add: *sense*:	They are curselves inseparably.	
166	P 25	love (devotion)	a luxurious dish
	P 26	for items 24 to 26 of P. 64	of P. 64
167	P 30 cf.	B-49	B-47
168	P 35	guests	geusts
169	P 39 *comp*:	a person	a mah
	P. 40	kyaah	khaah
	P. 40 1 3 from below	voo'ntshith	voo'ntsith
	P. 40 1 7	,,	voo'nchhith
170	1 1	unchha	unchhae
	P. 41	righten	tighten
171	P. 45	For items 42, 44 and 45 add :	
	comp:	'To fry one's own self in one's own greese"	
	P. ~~47~~ 46	one's own self is	one is oneself.
172	P. 53	[Pingu'	[Pingu
173	P. 56	(urchins)	urchins
	P. 57 *sense*	task	lash
175	P. 63	abscesses	ahsceses
176	P. 67	steps	step
177	PH 4	add to the proverb su draav pha't'ith	

179	R 1	soup (of meat)	soup (of meal)
180	R 7	raatas	raath
		kyaah	kyah
181	R 12	ruapi	ruapith'u'
	add:		
	comp:	1. "Better be silent than speak" 2. "Let people talk long enough and they will always hang themselves."	
	R 13	ro'nu'mut	ro'nmut
183	S 2, *sense* 1.	one is a	one a is
	S 3	its hole	his hole
	S 3, *sense*	wicked	sick
184	S 5 *comp*:	penny	peny
	S 7 *sense*:	shaaradaa	sharadaa
		was	were
	add:	Does he know the Three R's?	
185	S 9	difficulties	difficulities
	S 11	absolutely	absolutly
186	S 15	Khasyaa	Khasya
	S 16	wearied	weary
188	S 23 *trans*:	vyanu'	vyan'u
189	S 24 *add*:	or her dowry is only the great name that her parents bear.	
192	sh 6	wrapper	wraper
	sh 7	lecrurer	lecture
193	l. 4	strength	stength
	sh 10	year	years
	11	year	years
		youngsters	yougsters
194	sh 13	she'rykatich	she'rykatuch
	15	bar or beam	bar and beam
	add comp:	" worse the days worse the deeds."	
195	*add*: after sense (2)	It is in this sense that the proverb is commonly used.	
	sh 18	reserve	reverse
		make the	make the the

196	sh 23 last line	a	your
198	T 1	keep	leep
	add:	"To keep the wolf from the door."	
	T 4 *sense*:	Read like this:— Persistent naughtiness of a boy, or, wickedness of an adult, which has taken deep root.	
199	T 7	wearied	weared
	T 8 *add*:	" To lay bare the nacked facts "	
	T 9 *sense*:	mere	narrow
200	T 14	Vaati	Vaatiy
	comp. add:	" Do not halloo till you are out of the wood."	
201	T 17 *comp*:	cut	cuts
	T 18 *comp*:	delete "other"	
202	T 21	threes	three
	cf.	cf N 13 and mark the difference	
	T 24	in	n
203	T 27 *comp*:	to cause the hair stand on end	hair standing on end
205	ts 1	kad'u'ny	khanu'ny
	ts 3	chhas	chhasay
208	l. 8	yangu'	yangiu'
	ts 15 *comp*:	like attracts like	likes attract
209	serial number	19	91
	ts 21	detection	defection
	ts 22 *Allusion*	severely	severly
210	ts 28 *add*:	to the proverb :- anyut' tu' bushkaab	
212	tsh 1	(your kindred)	(you kindred)
	hontsh l. 8	impurity	impupity
214	l. 8	sinister	sinisters
	l. 11	away with	away
	tsh 6	bari	bri
215	tsh 9	shorter	shoter
	tsh 10	tshyo't'ay	tshyuot'ay

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218	V 3		in its	at its
	V 5	cf.	G 34	G 35
219	V 10	*Allusion.*	inferred	infered
220	V 13		(overflow)	(along)
221	V 17	*idea*: 1, 1	fruit trees like nuts and almonds	
		last line	where	when
		sense:	of being big	of steadiness
222	V 22	*Allusion*		
		l. 1	had	lad
		l. 5	pilgrimage	piligrimage
223		last line	and	ond
224	V 23		the name Naanaa	the naanaa
	V 27		matyaa	matya
225	V 32		repugnance	repugance
228	V 43	cf	V.44	V-43
	V 44	cf	V-43	U-2
230	Y 3		illusions	illusion
	Y 4		from him whom	from whom
231	Y 5		tshunytan	tshu'nytan
		add: "false in one point false in all."		
	Y 7		arm	arms
232	Y 9		(faddish or crank)	
	Y 10	*sense*:	convictions	conviction
233	Y 17		ba'd'	ba'd
234	Y 21	last line	every	any
238	Y 35		where/when	where, when
246	Y 71	l. 3	Tsho't'	tshuot'
247	Z 2	l. 1	Zanaanu'	Zanaau'
		l. 3	Kaaman	Kaamam
	Z 3	l. 3	Kro'tsh	Kruotsh
249	Z 10		or poison	and poison at (other times)
250	Z 15		zachilu'	zatsilu'
253	Z 22		gaad'u'	gaad u'
254	Z 26		mad'cap	mad-cup